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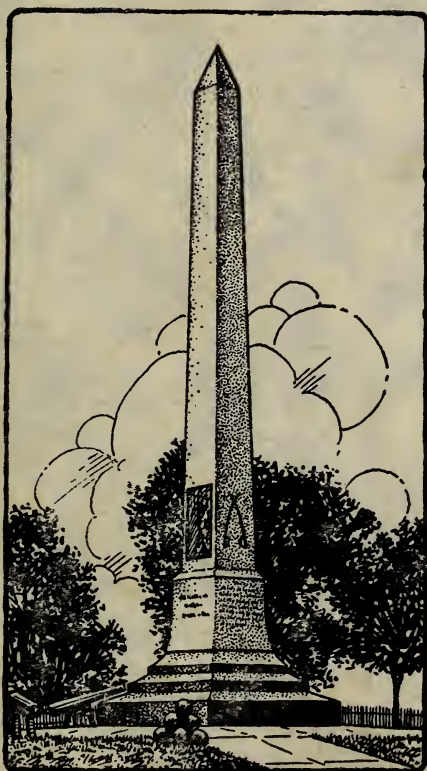


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EPHRATA CLOISTER

SOUVENIR



1921
First Edition

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SOUVENIR BOOK
of the
EPHRATA CLOISTER

Complete History from Its Settlement in 1728 to the Present
Time. Included is the Organization of Ephrata Borough
and Other Information of Ephrata Connected
With the Cloister

By REV. S. G. ZERFASS, B.D.
Past Chaplain Penna. House of Representatives 1917-1919
Ephrata, Pa.

JOHN G. ZOOK, Publisher
Lititz, Pa.

Price \$1.50. By mail, \$1.60

The Ephrata Cloister
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By John G. Zook

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To the thousands of visitors who in the past have visited the Cloister and to the thousands who will in the future pay their respects to this historic ground this volume is respectfully dedicated.

The Author, S. G. ZERFASS, B. D.

BIOGRAPHICAL SKETCH OF S. G. ZERFASS

EPHRATA, PA.

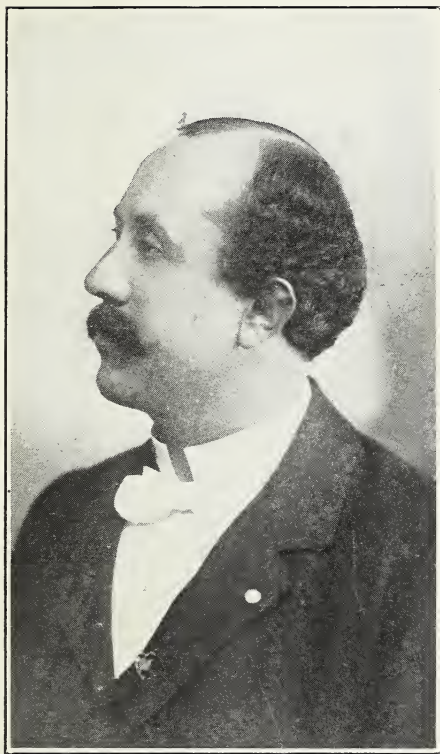
Rev. S. G. Zerfass was born fifty years ago, on what is now known as the Fairview farm, on the historic Cloister premises at Ephrata, Pa. His paternal grandfather came from the Alsace Lorraine, Germany, whilst on his mother's side, his grandfather was Wm. Young who was married to Katharine McQuate giving Mr. Zerfass fifty per cent. German and fifty per cent. Irish blood, rather a happy combination.

He attended the Academy school in Ephrata township during regime of the noted teacher, J. J. Yeager, whose fame as an instructor was spread far and wide. At the age of fourteen, Rev. Zerfass became an apprentice in Frank Royer's flour mill (formerly Cloister property), but on account of financial reverses of the owner, the subject of our sketch was thrown out of a job and after being coached by D. B. Kraatz, a former teacher, he began his profession as a teacher at the age of seventeen and since that time has been an active and successful teacher in the schools of his native county; fourteen years being spent at the head of the Ephrata Grammar School and for the last five years he has been principal of the Schoeneck Public Schools. He is six feet tall, weighs about two hundred and fifty pounds. He was elected and fully ordained as a minister of the German Seventh Day Baptists fifteen years ago, being honored with the B. D. degree some years ago, is now honorary chaplain of Galen Hall as well as the resident pastor of the Ephrata Church. For some years he was editor-in-chief of the Sabbath School literature, chairman of the hymnal committee, secretary of the ministerial convocation, chairman of the Pennsylvania Missionary Board, secretary of the committee on revision of faith and practice of the German Seventh Day Baptist Church, furnished an article on the Ephrata Community for the volume on American Communities by Hinds and conducted several successful series of meetings in different places, at present secretary-treasurer and custodian of the famous Cloister corporation.

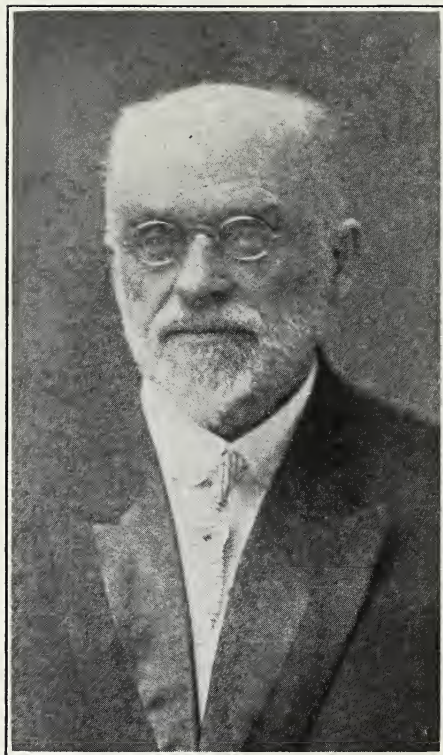
Rev. Zerfass was a close student at Millersville in 1884-85, an active member of the Normal Literary Society and since then was a member of more than twenty-five literary societies. Early in life became a public speaker especially much in demand on the stump in the political arena under state and county committee direction of the G. O. P. persuasion. He served as justice of the peace, census enumerator, delegate of his party to state convention, he is a past district president of the P. O. S. of A., Past Grand Conductor of the Grand Lodge I. O. O. F. of Pennsylvania, correspondent for many papers, officiated as editor of the Denver Press for four months (during vacation) and delivered thousands of addresses at picnics, reunions, fraternal events, etc.

He was chairman of the Ephrata Borough Council during the historic water fight some years ago and has become well known as an orator and writer being chairman of the local history committee of the county institute since the inception of that committee twenty-five years ago. He can truly be said to serve as a many-sided man, with liberal and entertaining views of life. His present desire is to intensify the importance of the industry, frugality and sturdiness of the Pennsylvania German whose staunch defender he has been in the Penna. German Society, and in public in general, also being a member of the Lancaster County Historical Society.

His wife was Laura Elizabeth Kauffman, of Lititz, Pa. She died nine years ago leaving him with two children, Minnie Mae, aged fifteen years, and Theodore Samuel, aged ten years. True service gives full and best endeavor to both man and God. He writes the sketch of Ephrata from a sense of duty to truth and right. Rev. S. G. Zerfass has served with considerable distinction as Chaplain of the State House of Representatives 1917.



Rev. S. G. Zerfass, the Author



Rev. Arthur E. Main, Alfred. N. Y.
Dean University and Theological Seminary

PREFACE

Ephrata with its historic Cloister stands in a class by itself. Its diversified historical associations, *i. e.*, relics of pietistic, monastic, communistic, and industrial life, the early endeavor in education, in music, (composed and rendered) in art and its loyalty during the Revolutionary period as well as the Seventh Day Baptists of the present day, have been so grossly misrepresented, so recklessly intensified and so much overdrawn by writers of history and fiction, that the writer (who is a public school teacher and a minister of the Seventh Day Baptists) feels it his duty and privilege, to give his humble and honest efforts in a truthful recital of one of the oldest communities in Amercia, where many societies of a similar nature were established.

Many communities of different types were organized, some less than fifty years ago; others have ceased to exist and some seem to be passing out of existence. In the grand old Keystone there seems to have been a laboratory where many social, religious, civic and industrial experiments were tried.

Schools, lyceums, historical societies, persons of culture and refinement find in local history an inspiration not easily found in national or general histories.

The architecture of "ye olden buildings," the "lost industries," the "wholesome amusements," the "wit and humor," the "motives of these," some of our distinguished progenitors, are surely worth while studying.

History in an ordinary sense is a narrative of human events, each event considered by itself becomes particular, but considered as a whole in mutual relations, it becomes general.

The present generation has sprung from the past and seems pressing into the future. The past seems to us, in the present, enduring as finger points of environments. Because of progress the present is more than the past which is not infrequently obscure, meagerly and wrongly reported, yet history possesses the highest importance for us relative to govenrment, laws, institutions and real religion. The thoughts, acts and influences of great men often bear fruit not only an hundred fold, but ten times that, exerting silent yet potent influences on succeeding ages and our immediate posterity.

Human reasoning should apprehend the value of history and our holiest conceptions must disclose the real significance and profoundly moral import of human history. With the fond hope and the sincere prayer that the author's efforts may be appreciated and that truth and right will prevail this unpretentious work is submitted.

The writer is indebted to Julius Sachse, Esq., whose works of the early Pennsylvania Sabbatarians were exhaustive and immensely interesting; to Dr. Corliss F. Randolph, who as chairman of the Committee on Denomina-

tional History of Seventh Day Baptists of America is the first and foremost authority in the world; and to the Chronicon Ephratense compiled by Brothers Lamech and Agrippa in ancient Cloister; besides these he acknowledges his native hereditary influences and environments as having been his source of inspiration.

The kindly advice, the splendid encouragement, the lofty ideals and the sterling qualities of Prof. M. J. Brecht, formerly county superintendent of public instruction, now of the Pennsylvania Public Service Commission, in fully a quarter of a century's labors in our public schools has given me the premises of convictions in life's battle and the courage of my conviction. As an instructor my obligations to Dr. Brecht are incalculable.

May the endeavor of all whose motives are pure be more than ever appreciated. "As a man thinketh in his heart so is he." May we thus have the pluck to take life as it comes and live conscientiously void of offense toward God and man and like Paul "lived in all good conscience before God."

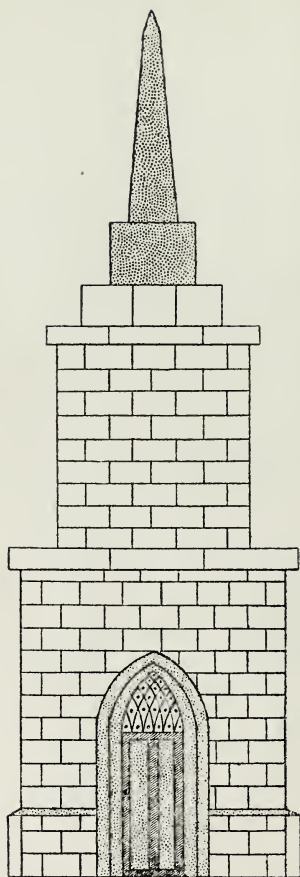
Respectfully submitted,

S. G. ZERFASS, B. D.,

Pastor at Cloister.

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Monument Proposed to Have Been
Erected on Mt. Zion in 1845

CHAPTER I

Early Settlers—Conrad Beissel

Acts 13:16. Ye that fear God give audience



GERMAN pietism seems to have been the natural result of conditions existing in Europe, in the seventeenth century. As a theory, it was dominant in a number of the most prominent universities of Germany, but ultimately it went to excess, and fanciful doctrines and apparently strange practices came to prevail.

As a result, persecution drove Mennonites to America about 1683, followed by the Labadists in 1684. In 1694 the Rosicrucians landed in Philadelphia and in 1719 the Dunkers or German Baptists settled in Germantown. The Ephrata Community on the Cocalico dates back to about 1725. The Schwenkfelders arrived in Philadelphia about 1734 and a small colony of Moravians settled where Bethlehem now stands 1734 to 1742.

Among the leaders was John Conrad Beissel who in the year 1720 fled from the Palatinate in Germany on account of religious intolerance. He was about thirty years old, short in stature, high forehead, prominent nose, sharp piercing eyes, a skillful baker and an adept in music, and possessed of projects of a solitary life.

In 1721, he and others visited the Conestoga Valley where in a secluded spot in the primitive forest, beside a sparkling spring of water, running into the mill creek, they built for themselves a log cabin.

Here he (Beissel) was by common consent acknowledged as leader of a new congregation. Beissel inaugurated an aggressive campaign on the seventh day Sabbath question, a movement which proved quite successful. The doctrine was spread ably by use of the printing press and civilization. Following a series of personal disagreements Beissel withdrew to a place about ten miles north where on the banks of the romantic and now historic Cocalico, beside a never failing double spring of water, a cabin had been previously built far away from any habitation by Emanuel Eckerlin.

The location was peculiar because the meadow was shielded on the north by what is known as Zion's hill and was much avoided by Indians on account of the numberless snakes with which the meadows and banks of the Cocalico were infested. The spring is but a stone's throw from where Bethania, the brother-house,

THE EPHRATA CLOISTER

was built some time after. By the close of the year 1733 a steady stream of settlers set in, the first traces of distinctive clothing were worn and the Ephrata pioneers were accused of being Jesuits sent there to seduce the populace.

Efforts were made by the surrounding people to burn down the entire community but the wind providentially changed the course of the fire and actually burned the barn and buildings of the chief instigator.

A granary was built, several large brick bake ovens were made to supply bread and the almonry, a stone building still standing, built in 1730, was used to feed the poor without charge. A record of a communion in 1730, a school in 1735 in which some of the classics were taught, and a Sabbath School in 1738, a generation before Robert Raikes had the Bible or Sunday School in England, coupled with the second earliest printery in America located at Cloister, printing fifty different volumes, among them being one of the earliest hymnals, a prayer book and a work on genealogy are real history.

In the year 1735 there was a great religious revival which resulted in large accessions to the Ephrata Community. Beissel seemed to have strange power as when he established his hermitage at Cloister it was then a desolate region, yet men and women came from distant parts and voluntarily assumed hardships, bearing burdens, drawing plows, sleeping on rude benches with a block of wood for a pillow some of which used by the solitary for sleeping purposes are still to be seen in the Sister House at Ephrata.

The Tulpehocken awakening occasioned by visits on the part of Beissel brings to our notice Rev. Peter Miller, a graduate of Heidelberg University, pastor of a Reformed congregation between Myerstown and Womelsdorf 1730 to 1735 when he was baptized into the Ephrata Community as Brother Jaebez (meaning height) and later became a leader in the solitary life until his death 1796. He ranked as a most devout and learned theologian and later translated the Declaration of Independence into seven different languages and corresponded with as many different nations during the period just prior to the adoption of the Declaration of Independence in the Revolutionary period, thus virtually officiating as a secretary of state although no such official position existed.

Conrad Weiser, one of Rev. Peter Miller's church officers, a level headed pioneer, who was consulted by both civil and military authorities in times of need and danger and at the same time was the official Indian interpreter of the government, also entered the Ephrata cloister life as Brother "Enoch" which means consecrated. He became a pioneer magistrate in Berks County.

PETER MILLER GETS ENEMY PARDONED

Peter Miller is described as a man tall in stature, with a kindly face and friendly manner, open hearted, modest, genial, meek and affable. A British officer after the Revolution said Miller was a judicious, sensible, scholarly gentleman, not apparently reticent which his life might imply but cheerful and exceedingly desirous to render any and all information in his power.

Miller and Weiser leaving the faith of the Reformed Church created quite a commotion, strengthening the Ephrata Community and experiencing a doctrinal somersault. Members of Miller's congregation never forgave him for his defection. His course was very much disapproved, all expressed their contempt, some by spitting on him, but "Jaebez" would never resent the insults, merely holding his hands over his bosom and uttering a short prayer or blessing for his tormentors.

One Michael Widman, who as a Tory was afterwards condemned and incarcerated at the Paoli military prison, was saved by Peter Miller walking to Valley Forge to see Gen. George Washington to intercede for Widman who had been personally very abusive to Miller.

When Miller asked Washington to pardon Widman, Washington replied that it was contrary to the rules of war to pardon any enemy of the country and that he couldn't do anything for Miller's friend. "Friend," exclaimed Miller, "he is the worst enemy I have." "Then," says Washington, "how can you ask for his pardon?" Whereupon Miller with tears in his eyes replied, "My Savior did as much for me." Widman was pardoned because of Miller's meek forgiving spirit and the episode was beautifully immortalized by Rev. Dr. Henry Dubbs, late of Franklin and Marshall College, putting it in poetic effusion.

The first prior, Father Friedsam (meaning peaceable), Conrad Beissel and the other member of the community of the solitary laid out the camp where Ephrata was finally established.

The Sisterhood known as the Roses of Sharon or Spiritual Virgins were under a matron, a sort of "Mother Superior" and disobedience was reckoned a grievous sin. The community of the solitary and Roses of Sharon were celibates aping monks and nuns of Southwestern Europe, adopting monastic names, living celibate lives but having no known vow or regulation discipline. Petronella (real name Maria Hocker) was one of the leaders in the Spiritual. She was a sister of Ludwig Hocker, known as "Obed," meaning servant, the great teacher of the community and organizer of the school for religious instruction on the Sabbath Day.

The Hocker (Hacker) Memorial Fund of the Seventh Day Baptist Conference of America is preparing a suitable memorial to his memory.

CHAPTER II

Buildings and Practices

II Cor. 5:1. We have a building of God, a house not made with hands



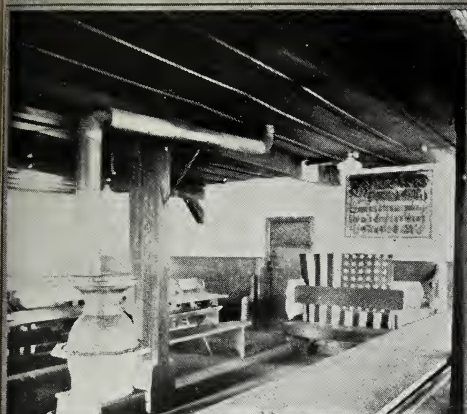
HE Berghaus was too small for the growing congregation and Kedar was erected. "Bethania" or the Brother House, "Saron" or the Sister House, and the Saal, the present house of worship, were erected before 1745. The present parsonage occupied by the writer was built in 1768. A story and a half cabin south of the present Saal built in 1760 was erected as a dwelling for (Friedsam) Conrad Beissel but he refused to reside in it as it was too much of a distinction for one man.

A decided innovation was the writing and reading of confessional papers known as *lectiones*. This was followed by a missionary movement that required walking pilgrimages. The ground, about one hundred acres, was tilled, two flour and grist mills, oil mill, fulling mill, paper mill, etc. All substantial assistance was never refused to such as needed it and a sweet spirit of charity pervaded the settlement.

When an effort was made by a constable to collect the "single men's tax" known as the "head tax" the community was thrown into confusion. Peter Miller and others were seized and taken to Lancaster and in default of bail were imprisoned. Tobias Hendricks, a venerable justice of the peace, offered bail and took their word that they would appear in court when wanted. When court convened they made their appearance according to promise. They pled that they shouldn't pay the head tax as they acknowledged no worldly authority's right over their bodies as the habitation of the soul as they were redeemed from the world and men. The court accepted their proposition and discharged the prisoners after a payment for settlement of the whole.

The brethren silently filed into the Saal where midnight watch services were in progress. With the entrance a hush came over the assembly which was broken by Conrad Weiser intoning "A Mighty Fortress is Our God," the impressive Lutheran hymn.

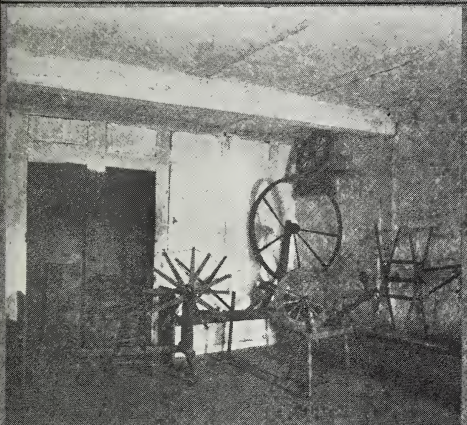
The provincial governor later visited the community and declared himself exceedingly pleased with the institution and offered a commission as Justice of the Peace to Conrad Weiser who subsequently accepted it.



Saal Chapel 1736, Present meeting room
where regular services are held



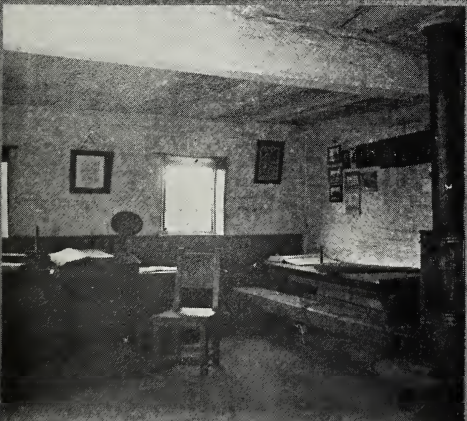
Sister House, or Saron, First Floor Kitchen



Matin Room, Saron, Third Floor



Saal 1738 Cookery



Sister House, or Saron
Registration room for visitors



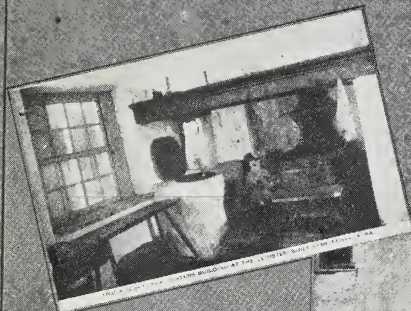
Interior Saal showing Clock Pulpit.



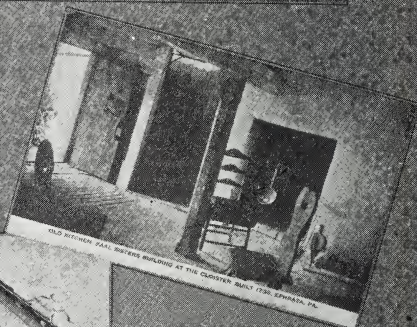
SISTERS' HOUSE
AND CHAPEL,
AT THE CLOISTER,
EMMITSBURG, PA.



SISTERS' HOUSE
AT THE CLOISTER,
EMMITSBURG, PA.



INTERIOR OF THE SISTERS' HOUSE AT THE CLOISTER, EMMITSBURG, PA.



INTERIOR OF THE SISTERS' HOUSE AT THE CLOISTER, EMMITSBURG, PA.



Entrance to
Sisters' House,
Mrs. Reuben's home
and daughter.



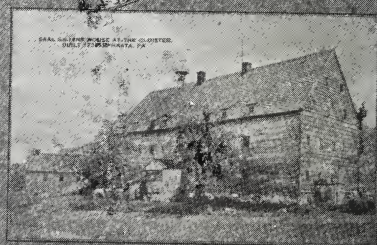
INTERIOR OF THE SISTERS' HOUSE AT THE CLOISTER, EMMITSBURG, PA.



SISTERS' HOUSE AT THE CLOISTER, EMMITSBURG, PA.



SISTERS' HOUSE,
EMMITSBURG, PA.



SISTERS' HOUSE AT THE CLOISTER,
EMMITSBURG, PA.

MORAVIANS VISIT EPHRATA

The fact that Weiser left the Ephrata Community displeased Jaebez who was not slow in expressing his displeasure whereupon Enoch (Weiser) reminded Jaebez that on the occasion of his arrest Jaebez had walked to Lancaster but that his Lord and Master went into Jerusalem riding an ass. Enoch was immediately informed that Jaebez had to walk inasmuch as the governor had appointed all his asses as magistrates.

Upon Beissel's invitation in 1736 Moravians visited Ephrata and friendly relations were established.

Probably one of the oldest clocks in the United States is at present located on the third floor of the Saron or Sister House. It is a tower clock bearing date of 1735, with the initials of C. W. thereon, the production (beyond a shadow of a doubt) of Christian Witt, a former member of the Kelpins Community, who in due course of time became a clock maker and established himself in business in Germantown in a trade that he followed for years afterward.

Years ago, expert clockmakers tried to add a minute hand and change this timekeeper to an eight-day clock, along with having it keep accurate time and strike every hour on a fine bell. All failed and some years later Joseph Clarence Zerfass, then a probationary member and son of Wm. Y. Zerfass, president of the board of trustees, succeeded in having the clock run regularly and strike the hours merrily, and proved himself a mechanical genius. It is certainly one of the valued relics of the community coupled with the hour-glass formerly the property of Peter Miller, "Jaebez."

At first this peculiar settlement had no form of government, being subject to the dictates of "Father Friedsam," Conrad Beissel, and his rulings were frequently ignored, as he had no means of discipline to enforce them.

However this pietistic, monastic, mystical society had to learn obedience. They wore plain clothing, leaving their beards and hair on the head grow long, going barefooted when climatic conditions would allow and used practically a vegetarian diet to insure real health and attain a ripe old age.

CHAPTER III

Ordinances and Furnishings

Ecclesiastes 12:13. Fear God and Keep His Commandments



IN THE lovefeast ceremonies a frugal meal of bread, butter, apple butter, pickles and coffee was served as a meal of sociability or hospitality, a custom still adhered to, at least annually, to which everybody is welcomed. This is observed about noon and followed in the evening (after candle lighting) by feet washing as in John, 13th chapter, and the administration of bread and wine as most other Protestant churches do, having open communion which means an invitation is extended to everybody to commune with the society.

In this particular they differ with denominations who serve a sort of a passover supper to their own membership only after spiritual examination, being *close communicants* and therefore exclude all except bonafide members of the particular congregation. We make this mark of distinction as a matter of history, not in the spirit of criticism.

The holy kiss was passed between the brethren and among the sisters, evidently after II Samuel 20:9 and the apostolic practices later.

The habits relative to their raiment were a slight modification of the White Friars, shirt, trousers, long gown and a monk's hood. The sisters used a skirt, gown and a rounded hood which can be seen at the parsonage at the present day.

The sisters also wore large aprons and not infrequently capes, the materials being linen or wool according to the weather conditions.

They adopted monastic names and often the Christian and family names being lost sight of, and larger means of accommodation resulted in a movement in 1739 to build the Saal for these mystics.

Later some of their buildings were used by the sisterhood as a military hospital, a Red Cross effort long before such a society existed when they cared for five hundred Revolutionary soldiers brought to Ephrata after the battle of Brandywine, two hundred of whom died of camp fever and wounds, being cared for absolutely free of charge by the sisters and their doctors, besides having been given Christian sepulture on Zion's hill where a modern monument now stands, erected through the efforts of the Ephrata

IRON SCARCE, FEW DECORATIONS

Monument Association by state appropriation. Thus the Ephrata mystics, *i. e.* people who claim to be divinely informed and illuminated, were indeed brilliantly devoted but sad to relate had internal troubles occasioned by the introduction of the clock and other bells and strange manifestations of spiritual confession.

There was a scant use of iron in the construction of the Ephrata buildings due to the teachings of the old dispensation relative to the building of the temple but probably more so because nails were then forged by hand on the anvil, being quite expensive. Of course in those days we find they used wooden plates, wooden candle sticks, wooden chalice or goblet used in the holy communion and wooden blocks used as a flat iron probably to avoid the unholy as well as expensive use of iron.

The interior of the Saal has undergone some changes in the early days. Its interior furnishings are severely plain, the walls being wainscoted about halfway up the sides with unpainted boards stained with age, the remainder white washed and the ceiling of wide boards also stained looking like walnut.

There are no decorations except the unparalleled scriptural texts in quill writing known as Fracturschriften placed there over one hundred and fifty years ago. They are masterpieces of art showing patience and delicate lines and touch unequalled anywhere. Surely education and art was characteristic of these, our early forefathers.

To the rear of the Saal is a general purpose room filled with tables, utensils, desk, etc., for baking, cooking and business meetings. Further back a stone cookery cauldron and fireplace.

The old benches and tables of the Saal are the same and arranged as they always were. The method of lighting and ventilating is poor indeed. The present pastor had electric lights introduced and holes made in the ceiling to bring in fresh air. On the ceiling are foot prints intensely interesting and shown to all visitors and that have been described as bloody footprints of the soldiers or the apostolic method of punishing the brethren. They can not be erased or washed off and the writer believes that some of the brethren (with feet greased to keep the skin from cracking whilst walking barefooted) accidentally walked over the unseasoned timber before it was placed in the ceiling with the attendant results.

It was heated by an old Ephrata cannon stove that was just recently replaced by a more modern type. The Saal is regularly used as a meeting place by the German Seventh Day Baptist congregation who were chartered by the State Assembly in 1814. Rev. S. G. Zerfass, B. D., is the pastor in charge. A Sabbath School continues to meet every Sabbath (Saturday) afternoon. Mrs. Katie Ward being superintendent.

CHAPTER IV

Industrial Features

Prov. 13:4. But the soul of the diligent shall be made fat



HE industrial and commercial features of Ephrata at one time promised to make it the greatest industrial community in this country.

At first the cultivation of the soil was the chief labor done in rather a primitive style, followed by a bakery that made no charge for baking for the poor and in the almonry the indigent were fed gratis.

A large orchard was set out and a vineyard was begun, several flour and grist mills, saw mill, oil mill, fulling mills, paper mill and a tannery were added. A pottery was operated and basket making was done by the sisters. Quarries were opened, bridges and roads were built and the Cloister was for a time a hive of industry, but the most important was the printery in which at least fifty different volumes were printed and bound, including the famous "Wunderspiel" of 1754; "Man's Fall" 1765; the first great hymnal of 1766; also a prayer book and a work of genealogical interest and the translation and reprinting of the "Mennonite Martyrs Mirror" which buried more than a dozen men over two and a half years and to say the least all the Ephrata printing was a splendid specimen of that art.

Great material prosperity followed and their products were sold at a good profit in Philadelphia, but they needed a personage of excellent executive and administrative ability and an intellect to control the opposing influences and there came a decline, and to cap the climax a calamity in the shape of fire destroyed some of their industrial buildings, soon to be rebuilt.

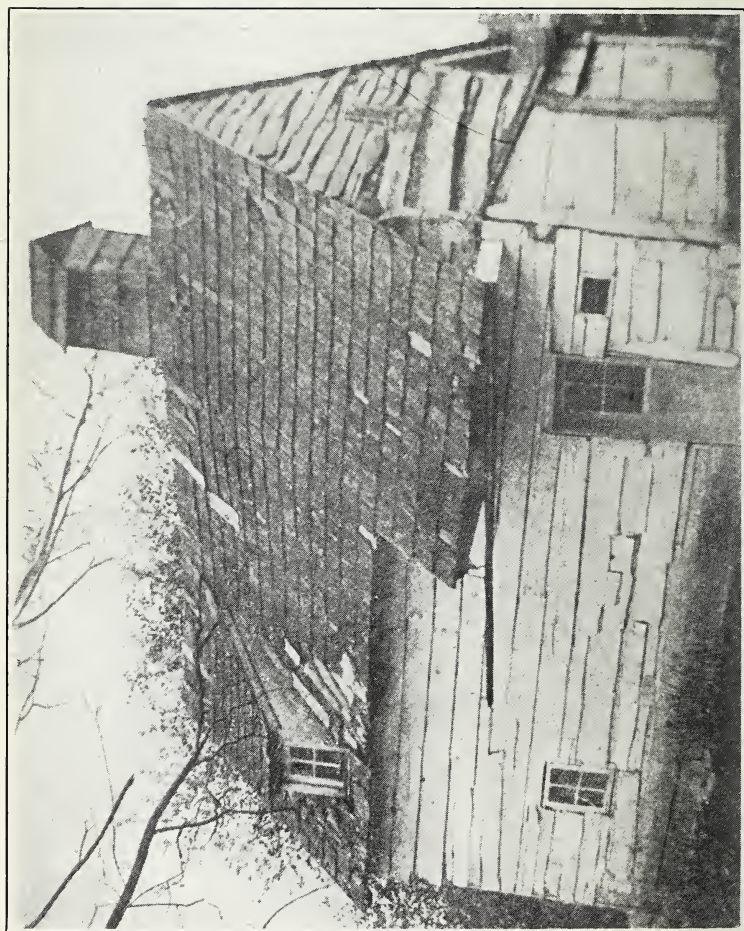
One of the printing presses is now in possession of the Pennsylvania Historical Society at Philadelphia. The other is in the printing office of F. R. King, president of the Pennsylvania Conference of German Seventh Day Baptists, at Salemville, Bedford County, where church news, a publication in the interests of the society and general job printing of a most excellent kind is done.

In 1786 the Chronicon Ephruteuse gave a spiritual history of the community, was published and since translated by Rev. Dr. J. Max Hark of the Moravian Church.

Ludwig Hacker known as Obed was the pioneer of educational affairs at Cloister. Singing schools were organized, musical mel-



Old Academy Building



Peter Miller House

EPHRATA PUBLICATIONS AND ACADEMY

odies and hymns composed and transcribed by hand and an Alphabet Book with five different types of ornamental work by quill was produced about 1750 with a title page as follows:

"De Christian A. B. C.
Isht leiden, dulden, huffen,
War dieses hadt galernt
Dar huddt sein stiel gatroffen."

A TRANSLATION

"The Christian alphabet
Is suffering, patience and hope.
Whoever has learned these
Has hit life's goal."

After the Revolutionary period the Ephrata Academy was established by the Seventh Day Baptists, the present building being put up in 1837. Hoecker's Ephrata Primer was published in 1786. The Academy was patronized by people from Philadelphia, New York and Baltimore and later as a public school in charge of such extraordinary teachers of Young America as the late J. J. Yeager and D. B. Kraatz, Esq., produced many of the county's most successful business and professional men and not a few of national repute.

One of the first Sabbath School cards designed, printed and given to pupils of a Bible school were used in the Ephrata Sabbath School, the organization of which antedates the Sunday School of Robert Raikes, of London, England, 1780, by a generation as the Ephrata Bible School dates back to 1738.

Snow Hill or Nunnery, a child of the Ephrata Community, located about 2½ miles north of Waynesboro in Franklin County, Pa., now numbers upwards of a hundred members and has made great endeavor to keep the famous Ephrata music alive, as all writers unite in speaking of the angelic quality of the Ephrata vocal selections rendered solemnly, in soft soul stirring melodies that seemed to transport one into the realms of spirits.

Regular daily duties occupied the Ephrata celibates. Seven to nine p. m. was spent in writing, reading and study as well as devotional, then sleep until midnight, when they arose and had an hour of matin (song service), not mass as there were no priests. Then slept until 5 a. m. when another matin was observed to 6 a. m. Then work until 9 a. m. when the first meal ensued, then more bodily employment until 5 p. m. followed by the evening and final meal of the day.

Gossiping was frowned upon and loud laughter, even in the boyhood days of the writer, was forbidden and thought to be the work of a fool. Probationary and novitiate living in the church existed. The former is still practiced as a companion to religious

THE EPHRATA CLOISTER

catechetical training of Seventh Day Baptists who are not emotional or of a high pressure religious type.

The Ephrata women were noted in their acts of charity, nursing the sick, comforting the afflicted and attending to various forms and missions of mercy. Migrations of members to Bermudian, extreme northern part of York and Adams County, to Virginia and places remote from Ephrata began about 1745. Snow Hill and Antietam churches and later Salemville, Bedford County, followed as Seventh Day Baptist settlements.



CHAPTER V

Music of a Superior Order

Acts 4:29. We ought to obey God rather than men



AT THE Nunnery, the daily monastic life was but slightly different from that of Ephrata (whose offspring they were) in a few minor details. Peter Lehman was their first leader, succeeded by Dr. Andreas Fahnestock who later served in the pulpit at Ephrata and Snow Hill (Nunnery) alternately.

The Penn family were friendly to the Ephrata Community so that they held the Seventh Dayers in high esteem. Governor Penn and his staff frequently visited their meetings at Cloister. The governor sent for Peter Miller and other brethren and informed them that he had made them a grant of five thousand acres which he called the Seventh Day Baptist's Manor but these pietistic brethren declined the grant saying "it might make their purse rich and heart poor, and that it was against real pietism and their religion to become possessed of so large a portion of worldly possessions or real estate."

Surely with them there was no pride of possessions, only lofty independence and meekness.

The decadence of the Ephrata monastic experiment may be due to no fixed discipline; the living in common which caused petty jealousies; the inmates growing old with no membership to recruit from; the changed conditions in the surrounding country; a number of buildings being destroyed after being used for hospital purpose after the Revolutionary War and the unnatural demands of pietism and monastic life.

Above the door that enters from Sister House or Saron to the Saal hangs a German tablet on which is inscribed the following:

"The house is entered through this door
By peaceful soul that dwell within;
Those that have come will part no more,
For God protects them here from sin;
Their bliss is found in forms of love
That springs from loving God above."

Over the pulpit in the Saal hangs another German motto meaning in English "God and the Immaculate abide with you even throughout eternity." How appropriate for the ministers!

THE EPHRATA CLOISTER

Music at Ephrata was highly cultivated and singing was carried to an extent quite beyond the ordinary attainments of that period and in many respects superior to the average attainment of the present day.

Beissel was an excellent musician and as a composer left over two hundred melodies whilst Sister Angus was quite a hymn writer.

The style of music was possibly fashioned after Nature, the tones of the Aeolian harp being his primary inspiration and standard. This music was written in four, six and eight parts, all the parts except bass seemed to be sung by the women, there being two bass parts. The prevailing tone was evidently a soft falsetto, minor strains being very prominent. A writer in Rupp's history of Lancaster County describes the music by saying "That the whole is sung in falsetto voice, the singers not opening their mouths as singers do now, and apparently threw their voices to the ceiling which was not high and the tones, which seemed more than human, at least so far from common church singing, appeared to be entering from above and hovering over the heads of the assembly." Another writer says "The treble, tenor and bass were all sung by women with sweet shrill and small voices, but with truth and exactness in tune and intonation that was admirable. It was impossible to describe the hearer's feelings. The singers sat with their heads reclined, countenances solemn and dejected, their faces pale, emaciated from their manner of living, their clothing white and picturesque and their musical rendition such as thrilled the very soul. Auditors would begin to think themselves in the world of spirits and that the objects before them were ethereal. The wonderful impression caused by this spiritual and harmonious music continued strong for many days."

Seventh Day Baptists were at times arrested for violating Sunday laws, some of whom were brought to trial in New Jersey, which led to a campaign for religious liberty. After a struggle of some years, modifications of the ancient law secured comparative liberty and in 1846 this agitation reached the State Legislature of Pennsylvania, being discussed at length, but the oppressive features of the Pennsylvania laws were continued, in spite of all efforts to the contrary.

An extract from an Ephrata pamphlet says that "On the 2nd day of October, 1798, at New Mills, Burlington County, State of New Jersey, a Seventh Day Baptist being indicted before a Justice of the Peace for working on Sunday and finally he appealed. During the trial at court an extract of a letter from General Washington was produced by the Judge in his charge to the jury which was an answer to a Committee of a Society in Virginia dated August 4, 1789, where Washington says, "If I had the least

CONSTITUTION GUARANTEES RELIGIOUS FREEDOM

idea of any difficulty resulting from the constitution adopted by the convention of which I had the honor to be President, when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument.

If I had any idea that the General Government was so administered that the liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid all religious persecution.

You can without doubt remember that I have often expressed as my opinion that every man who conducts himself as a good citizen is accountable alone to God for his religious faith and should be protected in worshipping God according to the dictates of his conscience.

(Signed) GEORGE WASHINGTON."

The result was acquittal. I hereby certify that I saw the original English from which the above German pamphlet was translated at Ephrata, Pa., A. D., 1800.

ANDREW FAHNESTOCK,

Pastor of the Society at Snow Hill, Franklin County, Pa.

The first amendment to the U. S. Constitution guarantees freedom of religion. Section three of Article I of Pennsylvania Constitution gives man the right to worship Almighty God according to the dictates of their own conscience.

Thomas Jefferson says: "Almighty God hath created the mind free and the Author of religion chose not to propagate it by coercion."

James Madison: "Religion is not in the purview of human government and is distinct from government."

Gen. Grant: "Leave the matter of religion to the family, church and private school."

Historian Ridpath says: "Essential freedom is the right to differ and that right must be sacredly respected."

John Wesley says: "Never attempt to force a man into, even, truth."

Jesus said: "Render to Caesar the things which are Caesar's; and unto God the things that are God's" means a separation of church and state. All which means limits to civil authority. Seventh Day Baptists ask for no laws but desire to be left alone. Surely the church at large proclaims her lack of love and divine power whenever she seeks to carry her work by coercion and the power of the state. Did Jesus ever ask for one law or ordinance to make man good?

CHAPTER VI

LEGEND OF EPHRATA

by

JOSEPH HENRY DUBBS, D. D., Late of F. & M. College

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ETER MILLER was for many years Prior of the conventual life of the German Seventh Day Baptists of Ephrata. Though in some respects apparently fanatical his sincere piety was never questioned. The legend was actually related to Dr. Dubbs on a visit to Ephrata and is chronicled in print. It is further stated that the property of Michael Widman was confiscated by the government and sold in March, 1780.

This is the story I heard one day
In the ancient cloister at Ephrata:

Miller was Prior here, you know,
More than a hundred years ago.
Here at his summons, at dawn's early light,
Gathered the Brethren in garments of white,
Singing their songs of devotion and praise,
Raising to heaven their rapturous lays,
Ere to their labor, through cold and heat,
Forth they wandered with naked feet.

Treasure of treasures, peace of mind!
Where can the weary spirit find,
After temptation, heavenly rest?
Where can the mourning soul be blest?
Even within the convent's walls,
Often a cloud of sorrow falls;
And the saint that is pure as driven snow
Can never escape from his ruthless foe,
But must feel the blows of the monster grim
That is sent by Satan to buffet him.

Near the convent a tavern stood,
Kept by a Tory, a man of blood,
Michael Widman, whose dreaded name
Was known and hated for deeds of shame.
Often he stood at the convent gate
Taunting the Brothers with words of hate
Once he smote the Prior meek,
Cruel blows on his aged cheek
Adding the final deed of shame—
A cruel insult I need not name—
Which the soldiers wrought when they beat the knee
On the fearful journey to Calvary.

SAVING THE LIFE OF A FOE

Washington was at Valley Forge,
Watching the army of old King George,
But he sent one day a soldier band
To seize the Tory that cursed the land;
And Widman was borne away to die
The shameful death of a British spy.

Some of the Brothers were glad to know
The coming fate of their wicked foe;
But the Prior said: "I can not stay!"
And over the hills he took his way.
His limbs were weary, his feet were sore,
When he stood at last at the chieftain's door,
And prayed aloud: "O, General, save
The man, who has sinned, from a traitor's grave!"

"Pray," said the chieftain, "Tell me why
You pled for the life of a British spy?
Does your love to your country's foes extend?
And why have you chosen this wicked friend?"

"Friend," said the Prior, "It is not so,
The man I believe is my only foe,
But I seek to do what the Scriptures tell
And those that hate me, I love full well.
Save him, save him! I humbly pray,
As you hope to stand on the Judgment Day!"

The chieftain (Washington) mused: "Such love is rare
And I can not deny your earnest prayer,
I will save the life of the British spy;
He must leave the country, but shall not die.
You have taught a lesson that all should know,
That a Christian prays for his vilest foe."

Thus a way was found and the way was best
That led the Brothers to peace and rest;
For the cruel Tories were seen no more,
Gathered around the tavern door;
And their wicked leader away was sent
To the foe, in lifelong banishment.

But the Brothers sang with the rising sun,
And patiently toiled till the day was done,
Till the Lord at last gave their souls release,
And took them home to the realms of peace.

CHAPTER VII

The Ephrata Cloister

Prominent Personages



IN THE old God's Acre by the parsonage are many historic graves, among them the grave of Conrad Beissel with a large flat sandstone monument, bearing the following inscription on it: "Here rests an outgrowth of the spirit of God, Friedsam, a Solitary brother, afterward a leader, ruler and teacher of the Solitary and the Congregation of Christ in and around Ephrata. Born in Eberbach in the Palatinate, called Conrad Beissel, fell asleep July 6, 1768, in the fifty-second year of his spiritual life, but aged seventy-two years and four months in his natural life."

Beissel's successor as prior of the convent was Peter Miller, whose tombstone stands next to Beissel's with following epitaph: "Here lies buried Peter Miller, born in Oberant Lantern, Palatinate, came as Reformed minister to America in 1730, was baptized into the congregation at Ephrata in 1735 and called Brother Jaebez, was afterward their teacher and leader to his end. Fell asleep September 11, 1796."

Another stone reads: "Here rest the bones of an eminent Philosopher, Jacob Martin, born in Europe June, 1725, died a good Christian July 19, 1790." But this good Christian had been an astrologer and is not yet a sage, hence the ironical epitaph.

Henry Hostetter died in 1833 and the inscription on his stone states that he was honored with a seat in the State Assembly in 1828-29 fully eighty-eight years ago.

Joseph Konigmacher lies buried here. He built the Mountain Springs resort and entertained many prominent persons there, among them Pres. Buchanan, the Great Commoner, Hon. Thaddeus Stevens, and others. Jos. Konigmacher is geographically responsible for locating modern Ephrata, having been instrumental in having the R. and C. R. R. route changed to pass through near the little villa of Ephrata then, rather than through "New Ephrata." (Lincoln now.)

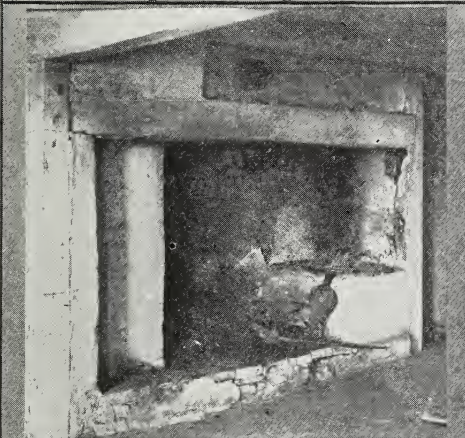
Joseph Konigmacher was the first president of the Ephrata Monument Association, being elected in 1845. The next year he built the fine commodious hotel now known as the Mountain Springs. Joseph Konigmacher was prominent in politics, having been elected as a Representative to the State Assembly and later



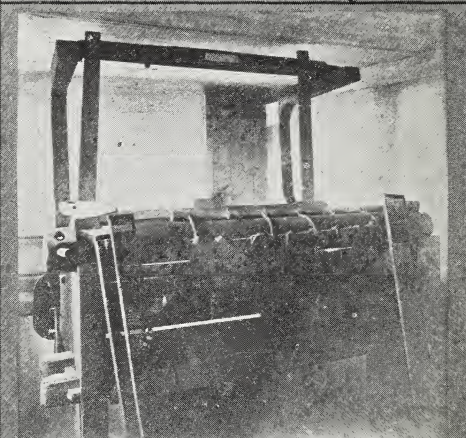
Saal Chapel. 1737
Present meeting room where regular services are held.



Gods Acre Cemetery - Very Historic.
Almouty - Saal - Saron in the background.



Saron, Second floor. Fire place for Probationers.



Loom over 100 yrs. old in Saron. for making carpets and linen.



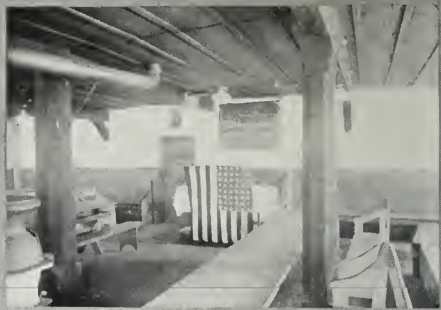
View of Almouty, Saal, and Saron from Parsonage



North View of Saron.



Baskets made before the Revolution, by the sisterhood



West view of Pulpit in Saal



Saron stairway and antique utensils



East view of 1739 clock and Pulpit



Saron Fireplace 1740



Sabbath school room



Right side doorway 16" wide, second floor of Saron



Saal kitchen, sink and drain pipe

PROMINENT PERSONAGES

as a Senator. He was chairman of the Committee on Lunacy that gave a favorable report for the erection of a State Lunatic Asylum at Harrisburg. He was also a member of the Reform Convention called to amend the Pennsylvania State Constitution.

Edwin Konigmacher also lies buried here. His daughter Anna was the first wife of Gov. M. G. Brumbaugh. Mr. Konigmacher became a success as an old time storekeeper and druggist, being nicknamed "*Dr. Peewee*."

Wm. Konigmacher, who for many years took a prominent part in the affairs of the Seventh Dayers, was the pioneer millstone maker and dealer. He also furnished the stone for the present court house and jail at Lancaster. He died in 1881. His son Adam, a staple tanner and farmer, also lies buried in this cemetery.

Quite a number of prominent persons lie buried in Mt. Zion cemetery where the monument stands.

Quaint and intensely patriotic sentiments fired the hearts at Ephrata's first Fourth of July celebration in 1843, when a very eloquent oration was delivered by George W. McElroy, Esq., and it was proposed to build a monument if possible by public and private contributions. The sum deemed necessary was not to exceed two thousand dollars.

In January, 1845, an act to incorporate the Ephrata Monument Association was passed. Matters evidently drifted until 1855 when a supplement to the charter was enacted and approved. In 1863 Jerre Mohler was elected president to succeed Joseph Konigmacher who had died in 1861.

CHAPTER VIII

Monument Unveiled

Josh. 4:6. What mean ye by these stones



IN 1894 the Monument Association revived efforts to build the monument and finally the Commonwealth of Pennsylvania appropriated five thousand dollars and the most handsome polished granite shaft, forty feet high, was erected and dedicated and unveiled May 1, 1902, with impressive ceremonies in Mt. Zion cemetery on the ancient Cloister premises when upwards of twenty thousand people were present to view the military and civic parade and enjoy the exercises, where rest the remains of those who fought on the bloody fields of Brandywine.

Ex-Governor Robert E. Pattison delivered the principal oration. Hon. J. A. Stober, then State Senator, delivered the historical address. The then Governor Wm. A. Stone presented the monument in behalf of the State. Jerre Mohler, president of the association, accepted it. Miss Jean Wilson, of Washington, D. C., read a poem written by Mrs. Mary N. Robinson, of Lancaster.

At one o'clock the big parade took place. It formed at the Square with the right resting on Main street. Harry C. Gemperling, of Lancaster, who for years was a resident of Ephrata, was chief marshall of the parade, and his aides were: Dr. J. McCaa, Dr. H. G. Reimensnyder, Dr. J. G. Leber, John M. Strohl, A. Lane and Martin G. Stamy. Among the organizations taking part in the parade were: Companies A and I, of Reading; Company C, of Columbia, and Company K, of Lancaster, of the Pennsylvania State National Guard, the battalion being in charge of Major E. B. Eckman, assisted by Hugh M. North, of Columbia; Manheim Fencibles, Millersville Cadets, Mountain Springs Rifles, of Ephrata. The uniformed American Mechanics guards of Lancaster; George H. Thomas and Admiral Reynolds posts of the Grand Army, from Lancaster, as well as posts from Christiana, Manheim, Downingtown, Quarryville and Marietta. In addition there were lodges of Odd Fellows from Terre Hill, New Holland, and camps of the Patriotic Order of Sons of America from Downingtown, Ephrata, Terre Hill and other places. There were a great many representatives from the following chapters of Daughters of the American Revolution; Donegal, of Lancaster; Witness Tree, of Columbia; Yorktown, of York; Harrisburg and

MONUMENT UNVEILED

Marion, of Philadelphia. Some of the ladies took part in the parade.

In making up the line the Grand Army posts were given the right, and they were followed by the National Guard, and then the independent military companies of the county, including the Manheim Fencibles, Millersville Cadets, Mountain Springs Rifles and uniformed American Mechanics' guards, after which came the Patriotic Sons of America and other secret societies. The line of march was from the Square at Ephrata, to Washington avenue, to Locust street, to Lincoln avenue, to East Main street. In passing Hotel Cocalico the parade was reviewed by Governor Stone, ex-Governor Pattison and other notables, who fell in line in carriages. The line then moved to West Main street and thence to Mt. Zion's cemetery, which was soon crowded with people, while all the fields and roads in the immediate neighborhood were also filled. After music by the band, President Jere Mohler, of the Monument Association, opened the exercises, and there was an invocation by Rev. John S. King, a Seventh Day Baptist Bishop. A. F. Hostetter, of Lancaster, was announced as chairman of the meeting. Then followed the unveiling of the monument. At a given signal the flags were removed by Miss Helen Carter, great-great-granddaughter of Major William Wirth, a distinguished Lancaster county officer in the Continental army.

The monument is in Mt. Zion cemetery, about a half-mile northwest of the town, on a hill overlooking the place. The cemetery is not large, but contains many very old graves, and it has recently been cleared and repaired until it presents a fine appearance. The monument is situated near the centre of the plot, and can be seen for some distance in every direction. The monument cost \$5,000, which money was appropriated by the State Legislature, but the other expenses, including the celebration, etc., was about \$2,000 additional, which was raised by the trustees and people of Ephrata.

The monument was built, taken to Ephrata and erected by Thomas & Miller, of Quincy, Massachusetts. It is a beautiful granite shaft 39 feet high, polished from bottom to top, and is said to be one of the largest monuments of its kind in America. It is inscribed and bears bronze tablets in relief. The inscriptions are as follows:

North side: "Erected under the auspices of the Ephrata Monument Association, which was duly chartered by the Legislature of the State of Pennsylvania. Unveiled and dedicated on May 1, 1902."

East side: "A grateful acknowledgment is here inscribed to the religious society of the Seventh Day Baptists for its devotion in administering to the wounds and comforts of the brave heroes."

THE EPHRATA CLOISTER

South side: "Sacred to the memory of the patriotic soldiers of the American Revolution who fought in the battle of the Brandywine, September 11, 1777. About five hundred of the sick and wounded were removed to Ephrata for treatment. Several hundred died who were buried in this consecrated ground."

"Dulce et decorum est pro patria mori."

This inscription is surmounted by a bronze tablet of cross swords in relief.

West side: "More than a century the remains of these patriots rested in this hallowed spot without any commemoration except the following words on a plain board:

"'Hier Ruhen die Gebeine von viel Soldaten.'"

(Here rest the remains of many soldiers.)

This inscription is surmounted by a bronze tablet of a Continental soldier in relief.

Around the base of the monument is an asphalt pavement, and at each corner are pyramids of cannon balls. Steps lead to the base of the monument, on either side of which is an old-fashioned cannon. The members of the Monument Association, through whose efforts this beautiful shaft was erected, are as follows: Jeremiah Mohler, president; Jacob Konigmacher, secretary and treasurer; Dr. J. F. Mentzer, J. L. Steinmetz, Joseph Zerfass, William Shimp and Dr. B. Rhine Hertz. The president was a charter member of the association, who had been working for years in behalf of the monument, and now had the pleasure of seeing it unveiled.

Poem by Mrs. Robinson on unveiling of Ephrata Monument:

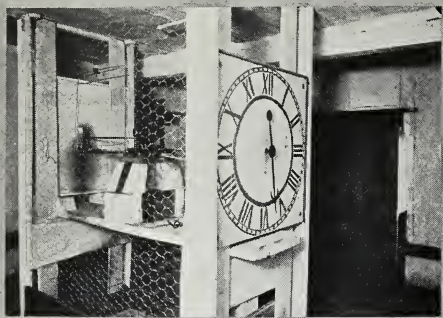
Here under the silent moonlight,
And under the sunshine's glow
At rest 'neath the summer grasses,
At rest 'neath the winter's snow,
Deep hid in earth's vast bosom
And lulled by the robin song,
Lie the men who fought for freedom,
Who died to right the wrong.

To-day we are come together
To offer our meed of praise,
To give to these silent heroes
The shaft that o'er them we raise;
We reap the fruit of their sowing,
It sprang from each soldier's grave,
And the baptism of our nation
Was found in the blood they gave.

Through the pangs of their dissolution
Came the throes of a nation's birth;
And a grand new constellation
Flashes forth 'mid the stars of Earth;



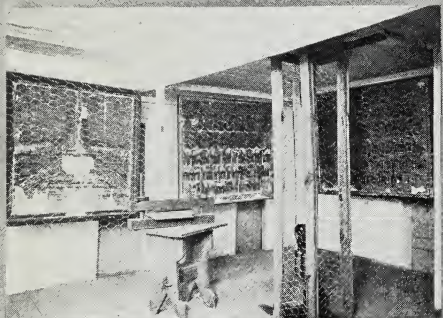
Monument in Zion Hill Cemetery in Memory of Revolution Soldiers



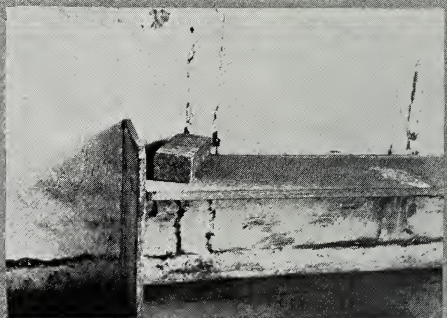
Tower Clock made in 1735, still striking time from 3rd floor Saron



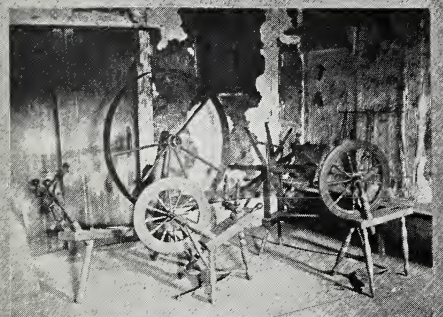
Loom in Saron over 150 years old



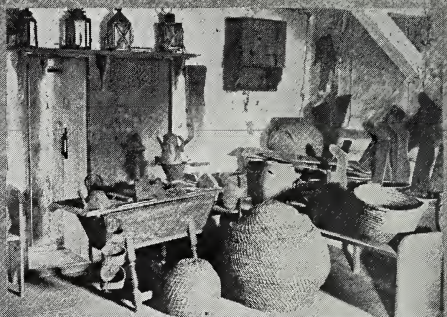
Fracture Schriften in 2nd floor of Saron



Wooden block and bench in Saron on which occupants slept



Spinning wheel reels etc.



Water baskets, bee-hive, dough-tray etc.



The parsonage



Rev. S. G. Zerfass and family

UNVEILING THE MONUMENT

And the banner which binds our Union
Was then to the winds unfurled,
The banner of Truth, of Freedom,
The banner to lead the world!

The blue of its field tells their honor,
Where glisten its many stars;
And pure as their love of country
Is the white of its stainless bars.
They gave their blood for its crimson
And the shaft which it veils to-day,
Is a tribute paid to the valor
Of those who have passed away!

Oh! Land 'neath one flag united,
The Flag of the Stripes and Stars!
Oh! youngest amid the Nations,
Unconquered in all thy wars!
Go till the sun knows no setting
O'er the land of a people free,
And all men bend in loyal greeting,
To the Flag of Liberty!



CHAPTER IX

Mission Churches

Mark 16:15. Go into all the world—Preach the gospel



LOSELY affiliated and a direct child of the Ephrata Seventh Dayers is the German Seventh Day Baptist Church of Morrison's Cove, Bedford County, Pa. It was organized early in the nineteenth century. Regular services were held at first in private residences and special services such as love-feasts or like occasions were often held in a barn. The exact date of the Seventh Day Baptist revival in Bedford County is not now definitely known but the first resident ministers of the denomination ordained in the Cove were John Snoeberger and Henry Boyer.

The commodious brick church now in use near Salemville, Bedford County, was erected in 1847, superintended by three members of the body; viz: John Burger, Jacob Long and Ephraim Mentzer. The entire cost of the building at the time was \$1713.00. It has since been covered with a slate roof at a cost of about \$250.00 and the original furniture has been replaced with hardwood pews of modern design costing \$122.50. There is no parsonage attached to the church building. The property rights of the church are held by a board of three trustees in connection with the regular ordained ministers. A beautifully located cemetery lies a short distance from the church; it is under the direction of an association, composed of the three regular trustees for property and two others elected by the body of the church for a term of three years, same as the church property trustees. Both church and cemetery are valued together at \$3000.00 and are entirely free from debt. All services at this time are conducted in the English language. Resident ministers are: Jeremiah Fyock, of Salemville, and W. K. Bechtel, of Baker's Summit. All serve without pay. At present the male communicants number 44; female 57; total 101. There were formerly two organizations in Somerset County; one in Brother's Valley Township and another in Shade Township. The former has become extinct by death, removal, etc., and the remaining members at the latter place hold their membership with the Morrison's Cove Church at Salemville. There is a regular organized Sabbath School conducted here which meets every Seventh Day. It has ten officers and teachers and over a hundred scholars.

MISSION CHURCHES

Frank King, the chorister of the church and leader of the Salemville Silver Cornet Band, has a splendid choir that furnishes excellent special music at church occasions. He, true to the old Seventh Day Baptists' idea, of Ephrata, is an excellent printer and does splendid work for a large trade established, besides doing all the printing for the denomination in Pennsylvania. His father, Christian L. King, has long been a leader of church affairs there besides being one of the most prominent grangers of Pennsylvania.

William King, a son of C. L. King, deals extensively in automobiles throughout Bedford County and is another pillar of the Seventh Day Baptists.

At Nunnery, two and one-half miles north of Waynesboro, Franklin Co., Pa., is a very flourishing church as a result of Ephrata mission work.

About one-fourth mile north of the main buildings on the northern extremity of the farm, consisting of one hundred and thirty acres of land, Nunnery, Franklin Co., Pa., is a graveyard used by the public. Here is found the grave of Peter Lehman, the supposed founder of the Snow Hill Institute. This place, commonly, is called the Nunnery. From whence the name originated we have no account, but this much we know that about as soon as the place was occupied by ten or fifteen or more persons, and it became noted for religious meetings being held, the people commenced to call it the Nunnery.

One of the sisters who was born on the place, and lived there to the advanced age of seventy-three years, told the writer, that in the year 1775 meetings were held at their house, and that upon one occasion a difference of opinion took place, on doctrines of religion, and the preacher went off and did not stay for dinner. After that, meetings were held by other preachers, among the number was Peter Miller, of Ephrata, Lancaster County, Pennsylvania.

A number of letters, in the hand writing of Peter Miller, are still here, which show that requests had been sent to have appointments made and meetings held. These letters date along the period of 1780-90.

Conrad Beissel (By sel) of the religious institute of Ephrata, founded in about 1730, held meetings at the Antietam, in the southern portion of Franklin County, Pa., in the year 1764. At the time a school teacher and six children were killed by the Indians near Greencastle.

There is a letter, written by Peter Miller near the close of his life, to Peter Lehman, in which he says it would be in accordance with his wishes, if he, Peter Lehman, would take charge of the affairs of the church at the Antietam.

The grave of Peter Lehman is found in the northern portion of the graveyard. There is a bluish marble stone about three feet high and twenty inches wide. On the one side is the following inscription in the German in English letter :

"Here rest the mortal remains of Peter Lehman.—Was born on the 24th of May 1757 and passed from time to eternity on the 4th of January 1823. Aged 65 years 7 months and 11 days."

On the opposite side of the stone is the following:

"Peter Lehman, upright in walk, righteous in life, just in faith, patient in hope, brings a blessed end.

Look at me, I have had for a short time toil and labor. And have found great comfort. For the Lord has appeared unto me from afar. For the weary souls he will revive, and the troubled souls he will comfort."

Peter Lehman came to the southern part of Franklin Co., Pa., in about 1795 or a few years earlier. He was a native of the Glades, Somerset County, Pa., and a descendant of the denomination called Amish or Omish. He adopted the persuasion of the Ephrata Church, Lancaster County, Pa.

He became pastor of the Ephrata persuasion, at the Antietam. He had been at Ephrata, a religious institution in Lancaster County, Pa., and acquired a knowledge of the Ephrata church music, which he afterwards introduced at Snow Hill, and the probability seems to be, that he at once commenced making arrangements to found an institution like the one at Ephrata.

Now in about the year 1800 there were eight heirs to the Snow Hill farm, three sons and five daughters, and their parents were both living. Some three of the children had married and commenced house-keeping. Two, as we suppose, married sometime afterwards. Two daughters and one son, Barbara, Elizabeth and John, remained at home, and favored the founding of an institution.

At one time a valuation was put on the property, what it was we never learned, and it was agreed that the heirs who had left would sell their shares to those who had remained at home. Time passed on, the property increased in value and the heirs who had left, became dissatisfied and wanted more. Then another valuation was made; what it was we do not know, but the probability seems to be, that it was eight thousand dollars. At all events Elizabeth Snowberger, one of the heirs, said in just so many words, "we all got one thousand dollars."

We are nearly certain, that Peter Lehman and his friends did purchase of the heirs of Andrew Snowberger for the sum of eight thousand dollars all their interests in the Snow Hill farm.

Then further, Andrew Snowberger did agree to make a lawful deed to a Board of Trustees by taking a bond for the sum of six-

MISSION CHURCHES

teen hundred and fifty dollars. He died in the year 1825, and the estate was finally settled in the year 1828. He made a will, and willed those sixteen hundred and fifty dollars to the heirs. This sum we suppose was included in the sum paid to the heirs.

The grist mill was built in the year 1807 with one pair of burrs and one pair of choppers. It was said it was built by Peter Lehman. For a number of years, as we understand, it was run by Peter Lehman & Company. The merchants in Baltimore made inquiry of the teamsters, who it was that made such excellent flour. The mystery was this, only the best was taken out, and the balance the women fed to the cows, and made an abundance of butter.

John Snowberger and his family came from Switzerland in the year 1750.

The mill in 1830 rented for about three hundred dollars, in 1840 for about four hundred. It is a question whether Peter Lehman in money, land and labor did not pay three thousand dollars towards the founding of the Snow Hill institution. He died in 1823, aged 65 years, some months and days.



CHAPTER X

Snow Hill Buildings—Music

Ps. 24:3. Who shall ascend into the hill of the Lord



THE FIRST house ever erected on the grounds was a log house built about one-fourth mile south of where the buildings now stand. We suppose in about 1765. The land being purchased from the Proprietaries of the Commonwealth of Pennsylvania, then under the British Government, in 1763.

The second was a two-story stone house of good size, erected where the first brick building at the west end now stands. It was built in 1793.

The first brick house erected on the grounds was built in 1814. It was said, it was built by Peter Lehman. It is the third house from the west end; forty feet long, thirty feet wide, two stories high, ten by twelve glass. At the east end, on the second floor, was a large room, set apart for meeting purposes.

Here meetings were held, small and large, as was customary in those days, until 1829 when the meeting-house was built.

The second house erected was built in 1835. It is the second one from the west end, and was put up between the old stone house and the brick house first built. It is thirty feet square, two stories high, for dining room purposes, and chapel above.

The third house erected was the first one at the west end, is forty feet long, thirty wide, two stories high, was built in 1838.

The fourth one erected is the one at the east end. Forty feet long, thirty wide, two stories high. Was built in 1843.

The meeting-house was built by the church. It was built by subscription by the church, and the public, at an expense of about fifteen hundred dollars.

We would perhaps not make the estimate too high, if we were to say, that in the course of one hundred and more years, hundreds and thousands of people have attended religious meetings on these Snow Hill grounds.

In years gone by, on a fine summer's morning, the people would drive in their carriages ten, twenty and thirty miles, to attend these large meetings. And in the afternoon get their dinner without charge, of good bread, butter, coffee, and a few other articles. We once heard a man say, he was among a company that had

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come thirty miles, and he ate heartily, the bread and coffee he said was excellent.

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But some people do not know how these meetings were held.

Well, the public has had a great deal to do with making them just what they were. The church would decide on a day for a meeting, at which arrangements would be made to entertain visitors from a distance. Then very soon the public would find it out. Presently you would hear that tailors and seamstresses round about were all busy getting up new styles for the young people to go to the large meeting.

The number of people generally in attendance at these meetings is variously estimated at from five hundred to a thousand.

The number of loaves of bread prepared on such occasions was from sixty to ninety. At times there would be some left, while at others it would be used up entirely. The size of the loaves was eight to one bushel.

Snow Hill Institute is one of the Literary Institutes of the whole church of the Ephrata persuasion, whose members chiefly reside in Lancaster, Franklin, Bedford and Somerset counties, Pennsylvania.

In about 1800 Peter Lehman and others began to devise a plan to found an Institute like the one at Ephrata.

Quite a number of books were obtained from Ephrata—music books and others. By 1820 the music became noted for excellence, and accounts written by those who heard it at the time found their way into periodicals and histories.

The music is chiefly composed in five parts, a few pieces in seven parts.

We turn to page 199 of the Choir music, published at Ephrata, 1754, composed by Conrad Beissel, (By sel) *Gott ein Hersher aller Heiden*. "God a ruler of all the nations." The piece is in seven parts, Major scale on D. The composition is arranged on the Treble pitch, or in other words, on the female voice. There is an upper bass and a lower bass, but the lower bass runs just as high as the upper. They are pitched an octave higher than the ordinary church music of the present day.

The scale upon which the music is arranged includes three whole octaves, bass, tenor and treble tones. There are used the lowest tones of the male voice, and the highest tones of the female voice. The leading part is sung by the best female voice.

Counting from below, the first part is lower bass, second upper bass, third female tenor, fourth female treble, fifth counter high female voice, sixth leading voice, seventh second leading voice.

The lower and upper bass have the F cleff on the fourth line. Third and fourth part have the C cleff on the fourth line. The

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fifth part, the C cleff on the third line. The sixth and seventh part, the C cleff on the first line.

The book containing the music has the following in the German.

"PARADISE WONDERS"

"Which in these last times and ages, in these evening lands, and parts of the earth have come forth as an approaching sound of the new world."

"Consisting of a new and unusual system of music arranged after the manner of the angelic and heavenly choirs."

Ephrata print 1754.

The following is a translation of the words to the first piece of the work:

THE TREE OF LIFE

How deep within us hidden lies,
That noble branch and tree of life;
How many toils and cares arise,
Until again that state we find,
Wherein the branch is seen to glow,
And opens Paradise again;
He that is taught of God will know,
His soul shall heavenly bread obtain.

And should the tree in beauty glow,
And heavenly light be thrown around;
And fruit upon its branches grow,
Such as in Paradise are found,
Still must the root remain to stand,
Here in this world of sin and death,
Where there is pain on every hand,
Until the last expiring breath.

To look upward brings with it pain,
To him who clings to things of earth.
And though the branches beauty gain,
And Life and strength is springing forth,
Yet can the root no light shed forth,
Since it is hidden out of sight;
And should a dew moisten the earth,
It still remains concealed from light.

When flesh and blood will roses break,
It turns to earth the prize to find,
Where curse and thorns it overtake,
And pain torment the loving mind,
Since man this does not fully know,
That life blooms in eternity;
And things of earth cannot bestow,
A life divine from pain set free.

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Hence, wisdom has contrived a plan,
To send her glories down to earth;
That long were hidden unto man,
But now anew are breaking forth:
And pressing on in streams of light,
To plant a new and heavenly mind:
Her path shall be our chief delight,
So shall we full redemption find.

—*Conrad Beissel.*



CHAPTER XI

Ephrata and Snow Hill Today

Ps. 1:3. Like a tree planted by the rivers of water



EV. JOHN A. PENTZ, Bishop of the Church in Pennsylvania, is the minister in charge of the Snow Hill congregation at present. Ninety-two communed there in June, 1917. Rev. Wm. A. Resser assists Rev. Pentz. The church also has preaching at Mt. Zion, four miles northwest of Nunnery, and at stated times at Tomstown, due north about same distance. New furnishing, frescoing, an organ and choir were recently introduced.

George Walk, of Quincy, one mile northwest of Nunnery, has been treasurer for many years. His father, the venerable Rev. John Walk, was a former pastor of the Snow Hill congregation. He died about five years ago. George Walk is now retired after having led a very busy life as postmaster, teacher and farmer.

Miss Emma Mohn, a graduate of Lock Haven Normal School, is one of the active members here as well as the Recording Secretary of Pennsylvania Conference of German Seventh Day Baptists. Ulcie Pentz is the Nunnery farmer assisted by his father, Rev. John A. Pentz.

The Sunday School connected with Zion Reformed Church, Lincoln, Pa., one mile distant from Cloister, was organized in the Ephrata Academy building in 1844, by a Mr. E. A. Wiggins and some time thereafter moved to New Ephrata, now called Lincoln, with the late Albert Bowman of Ephrata as its superintendent, being known as the Lincoln Union Sunday School.

Superintendent Bowman was succeeded by Joseph M. Shenk and Mr. Shenk was succeeded by Hon. Christian W. Myers, Chief of Bureau of Collections from Public Officers, of Harrisburg, Pa., in Auditor General's Department, and Mr. Myers was succeeded by L. E. Miller, Esq., who since 1876 has been its superintendent. Upon completion of the new Zion Reformed Church building in 1901, the school was removed from the Lutheran and Reformed church edifice to the new building and named Zion Reformed Sunday-School.

The fortieth anniversary of L. E. Miller as Sunday School superintendent became a matter of history when on Sunday, June 17, 1917, an appropriate service was held, namely: A. M., a sermon by Pastor Rev. M. W. Schweitzer. P. M., a community

SUNDAY SCHOOL OFFSPRING OF CLOISTER

reunion service with opening prayer by Rev. C. F. Glessner, of Bethany Reformed Church, Ephrata. Historical address by L. E. Miller. Reminiscent addresses by A. K. Hostetter, Cashier Conestoga National Bank, Lancaster; Rev. S. G. Zerfass, Pastor at Cloister and Chaplain of House of Representatives at Harrisburg; John M. Fry, Editor Ephrata Reporter, recently deceased; Rev. Thos. Hacker, of Wyomissing; and a presentation address by Rev. M. W. Schweitzer by which a fine Morris chair and flowers were presented to the honored superintendent, L. E. Miller, also teller in the Lincoln National Bank. The exercises were brought to a close in the evening with a sermon by Rev. Dr. F. J. Hacker, pastor of the Reformed Church at Wyomissing, also a Past State Pres., P. O. S. of A. of Virginia. Mrs. Andrew H. Garber rendered a splendid solo. The attendance throughout the day was large.

L. E. Miller, Edwin Musser, Catharine Stuber Stephan, Sue Andes Reinhold, Lillie K. Eitnier, Mary Wolf Ditzler, Mary Melinger Serena Schaeffer Wissler, Martin W. Schweitzer, Henry M. Wolf and Henry B. Keller are the living Sunday School pupils of 1877, twenty-nine having passed to the great beyond. Most of the pupils were formerly enrolled in the old New Ephrata and Academy public schools, the latter of which being on the Cloister premises will be described later.

Extensive religious combinations to effect a political object are always dangerous. The combinations here, however, only worked for good, politics being forgotten in the promulgation of truth.

CHAPTER XII

John Conrad Beissel

Ps. 1:6. The Lord knoweth the way of the righteous



JOHN CONRAD BEISSEL, the founder of the Seventh Day Baptists and the now prosperous borough of Ephrata, first saw the light of the world in 1690, at Eberbach, a village on the Neckar, belonging to a sub-bailiwick of the domain of Mossbach in the Palatinate. His father was a baker, but of such intemperate habits that he spent all his money and died soon after, leaving a poor widow with a numerous family, and Conrad his youngest son was born two months after his father's death, and was therefore a true *opus postumum*; by which orphan birth the Spirit indicated his future lone condition and as one preordained, he derived no comfort from his natural kindred. His mother was a godly person and raised him until he was eight years old when she, too, died. From that time he led a sorry life until he was old enough to learn a trade. With his growth of years he displayed extraordinary natural gifts. He showed a wonderful facility for learning many things, without any instruction, merely with reflection, his brother frequently telling him that he (Conrad) would yet make a fool of himself. He was apprenticed to a baker who also taught him how to play the violin and as he frequently danced at weddings and carousals, it was all the more wonderful to have him become a Pietist.

He was converted in 1715, when twenty-five years old. His fame as a baker spread, many grew jealous and once at a guild banquet he reproved the others for their idle practices, in consequence of which, the masters managed with the city councils to have him arrested and put in jail. His trial soon took place and no just cause was found, so his accusers declared that he was a Pietist and he was tried by an ecclesiastical court of the clergy of the three dominant religions. They decided to give him the choice to join one of these three religions or leave the country, but the former was against his conscience and he had to leave notwithstanding the fact that his master and a Jew made strenuous efforts to gain his pardon. Therefore in 1720 he set out for America, landing in autumn at Boston and because of the religious freedom in Pennsylvania, Beissel went to Germantown and made



A Lovelast Group

CHAPTER XIII

John Conrad Beissel's Death

Rev. 2:10. Be thou faithful unto death and I will give thee a crown of life



JOHN CONRAD BEISSEL, originator of the Ephrata community, died July 6, 1768, in the 77th year of his age.

He attended to his ministerial duties until within eight days of his departure at which time he performed his official duties at his last lovefeast, in other words the holy communion. He was then already so weak that on his way "he was so sick he could just lie down and die."

Three days before his death an aged sister who held him in high esteem came to her last moments and requested Beissel to visit her even if he could not speak, if she only might see him. Notwithstanding his conflict with death he called a brother to his aid and complied with her request, soon after which her spirit fled.

At the same time there was another, who had come from a far distant land, and had but shortly before become a sister, in a low state of sickness; and she desired of the Lord, that he would but let her die with this righteous man: and it was her lot to depart before him, some hours only.

At length came the 6th day of Jply 1768, upon which his time of probation was brought to a close. In the morning he was seen a short distance abroad, in consequence of which, no one apprehended that the spirit's final flight was so near at hand; neither could the powers of death prostrate him so far as to oblige him to take the bed of sickness. In the mean time, however, constant watch was kept; for it was presumed that strange things would yet take place, and that the powers of death would yet have much with him to do; since he was an old warrior that was not accustomed to depend upon the good usage of men, nor to flee before the powers of darkness.

But at length the message came of his fast approaching end; when a number of persons gathered into his house: the brethren stood nearest around him, and next stood the sisters; and such of them as were small, stood upon benches to witness the last of his transitory existence. Of his approaching end he was conscious; and having his powers of speech, he conversed of different religious matters; when he at length requested of the brethren to be blessed, and taken into their communion; which was assented

JOHN CONRAD BEISSEL'S DEATH

to, and prayer pronounced with the laying on of hands, after which all the brethren gave him the kiss of peace upon the way.

He was then persuaded to lie down upon his bench, when he was heard to repeat several times the words, "*O way! O way! O woonder! O woonder!*" upon which his voice failed, and soon after he fell quietly asleep. Then was the saying of old remembered, "My father, my father, the Chariot of Israel, and the horsemen thereof." (See 2 Kings 2:12.) Yet no one was seen to shed tears, for there was within all an inward emotion of thanksgiving unto God, that he with so much mercy, after a so long continued martyrdom, had delivered his servant, from the death of the natural body.

The words which he made use of, are in identical English: O woe! O woe! O wonder! O wonder! Under what reflections he repeated those words, can of course only be conjectured. If his modes of expression, as found in his writings, can to any degree be relied on, in solving the mystery, there is reason to believe that he in the first place, had reference to the destiny of the wicked; and in the second, to the salvation of the righteous. This conclusion, would fully agree with different subjects, which near his last engaged his mind.

In person he was small, yet well formed; in features, his forehead was high, his nose prominent, and his eyes sharp. His appearance generally made the impression upon others, that he was a man of deep and profound thought. Otherwise he had excellent natural talents, that under favorable circumstances, he might have become one of the most learned men. Many through his labors, were awakened to a spiritual life; and many strove earnestly to follow in his footsteps, but could not keep equal pace; for he had given himself so far out of his own hands, both naturally and spiritually, that he lived in a singular narrowed-up way, that continued to the close of his life. In accordance with the dictates of his conscience he lived and died in a single state of life, and owned no property.

He was born in the year 1609, his repentance was brought about, without any human agency, in the year 1715, in the 25th year of his age. His whole age he brought to 77 years, 4 months, and 6 days.

If it had been possible to develop and control the natural talents and the spiritual along certain lines there is no conjecture as to the ultimate and inestimable greatness of men of this type. He was great beyond comparison in his sphere. Surely his efforts were indefatigable to do the right as he believed God gave him power to know the right, to exercise a sincerity of purpose worthy of consideration and emulation.

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The death of Beissel was followed by some internal dissensions as he was the leading spirit with an iron hand. The new prior was of a retiring disposition and very meek and unassuming and the time of aggressive policy in the community life was past. This is not said to detract from the culture and scholarly traits of Peter Miller, his successor.





Sabbath School Supt., Mrs. Katie Waid Cottage by the way



Cottage by the Cocotico



The white house near Saal



Birds eye view from Zions Hill eastward



Fairview Farm working force



Fairview farm, Wm. Y. Zorlass and family



Shady nook farm, Trustee Reuben Kachel



Cottage by the hill



Peter Miller's Tombstone, Virtually Secretary of State. Translated
Declaration of Indedendence into Seven Languages

CHAPTER XIV

Peter Miller

Matthew 5:44. Love your enemies



PETER MILLER was the son of a Reformed minister, born early in the year 1710 at Altsborn Oberant, Kaiserlautern in the Palatinate. He was educated at Heidelberg University, where he graduated as an honor student with a skillful training in theology and law, alike, afterwards elected a member of the American Philosophical Society. In his twentieth year he responded to a call for clergymen from Pennsylvania, where he arrived August 28, 1730, and was ordained in November, becoming pastor of the Tulpehocken Church between Womelsdorf and Myerstown where there was a union congregation of Lutherans and Reformed made up of Germans, many of whom lived in the Cocalico valley and Bucherthal in the upper Conestoga country.

Peter Miller was tall of stature, with a kindly face, friendly manner, distinguished looking, open hearted toward those to whom he took a liking. He was modest and extremely meek. Many visiting strangers always tried to get an introduction to him, seeking his society, some for reputation's sake, others to mix with culture and refinement, others because they recognized him as a man of much learning, an expert linguist and had much theological training.

His disposition, in addition to the pietistic simplicity of character and kindness of manner, was open, frank, affable, easy of access and entertaining, instructive and agreeable in conversation. He was judicious, sensible, well informed, easy and cheerful, a man who had received from God most remarkable gifts and sound judgment and on account of that, carried great weight with him into whatever sphere he might turn calling for honorable sacred performance of duty to God and man.

Yet when Jaabez (Peter Miller) assumed management of the Ephrata Community the settlement was already on the decline due to conditions not to Miller.

When the American Revolution broke out, Congress needed to find a trustworthy scholar to translate the diplomatic correspondence into different tongues of Europe. Many who had the ability were suspected or being fugitives or Tories. This being true of the clergy of the Established Church. At this time, Charles

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Tompson thought of Jaebez. The offer was made to him to do this work. He promptly accepted and didn't receive a penny for his services, all of which appears as a matter of record.

This humble recluse of Ephrata translated the Declaration of Independence into seven different languages and sent it to the different courts of Europe, the work being done in a cabin shown in this book, possibly most of it by the light of a schmaltz-lamppe (fed licht), lard lamp.

Surely the services rendered by Jaebez can hardly be estimated at the present time. He was alike author of a song book, an expert proof reader, and translator of the Mennonite Martyr's Mirror, upward of 1500 pages. The making of the paper, setting the type, printing, translating and binding of which occupied more than a dozen men over two and a half years.

Peter Miller was well known to Washington by whom he was greatly respected. It is said and handed down from generation to generation that Washington visited the Cloister on three different occasions, being received by Miller and the Ephrata Community at the west end of the Saron. His favorite chair can be seen in the Saron.

Jaebez exercised great diligence and activity as well as fostering care of the mission churches or congregations west of the Susquehanna and his interest continued until his death ensued. His love and solicitude for the churches at Bermudian and Antietam were very marked even in his declining years.

A few years prior to his death he fractured his hip by a severe fall and so lamed him that any journey, let alone pilgrimages, were out of the question. Little is known of his latter days. He died September 25, 1796, aged 86 years and 9 months, having lived on some borrowed time. Truly his days were "many" and useful. Some time before his departure from this life his health was poor and it is reported that he had a second fall causing him to take his bed until the day he died. His remains were interred besides the grave of Beissel. A large and sad funeral ensued. A terrific storm broke upon the concourse which was in attendance, a suitable sermon being delivered with the text from Rev. XIV: 12:13 as a basis of eulogy.

"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit that they may rest from their labors and their works do follow them."

He was also the author of the Chronicon Ephratense. Truly Peter Miller needs no monument to be remembered but deserves one for services rendered to God and man.

PETER MILLER

It is said that the following was penned by Francis Hopkinson:

TO PETER MILLER AT EPHRATA

The Eternal God from His exalted throne
Surveys at once earth, heaven and worlds unknown,
All things that are before His piercing eye
Like the plain tracings of a picture lie;
Unuttered thoughts, deep in the heart concealed,
In strong expression stands to Him revealed.
Thousands and twice ten thousands every day
To Him a feigned or real homage pay:
Like clouds of incense rolling to the skies,
In various forms their supplications rise.
Their various forms to Him no access gain
Without the heart's true incense, all are vain;
The suppliant's secret motives there appear,
The genuine source of every offered prayer.

Some place Religion on a throne superb,
And deck with jewels her resplendent gray;
Painting and sculpture all their powers display,
And lofty tapers shed a lambent ray.
High on the full toned organ swelling sound,
The pleasing anthem floats serenely round;
Harmonious strains their thrilling powers combine
And lift the soul in ecstasy divine.
In Ephrata's deep gloom you fix your seat
And seek religion in the dark retreat.
In sable weeds you dress the heaven born maid,
And place her pensive in the lonely shade;
Recluse unsocial, you your hours employ
And fearful banish every harmless joy.

Each may admire and use their favorite form,
If Heaven's own flame their glowing bosoms warm,
If love divine of God and man be there,
The deep felt want that forms the ardent prayer.
The grateful sense of blessings freely given
The boon unsought, unmerited of heaven.

'Tis true devotion—and the Lord of love,
Such prayers and praises kindly will approve,
Whether from golden altars they arise,
And wrapt in sound and incense reach the skies;
Or from your Ephrata so meek and low,
In soft and silent aspirations flow.

O let the Christian bless that glorious day,
When outward forms shall sure be done away,
When we in spirit and in truth alone,
Shall bend O Lord! before thy awful throne
And thou our purer worship shall approve
By sweet returns of everlasting love.

CHAPTER XV

Laying Corner-Stone for Monument

Exodus 3:15. This is my memorial to all generations



THE following is a short account of the laying of the corner-stone of the proposed monument at Mt. Zion, Sept. 11th, 1845.

On the 4th of July, 1843, a movement was made to have a monument erected at the bury-ground on Mt. Zion, where many of the first settlers of Ephrata rest, and whose graves bear different marks of respect and love from those left behind. The soldiers buried in this ground up to the year 1843, had nothing but the recollections of a few old citizens, and the time-worn inscription on a pine board, 6 in. wide and 6 fet. long, placed over the entrance to where lay the remains—many in one grave, and altogether occupying about as much space as is usually allotted to twenty graves at this period. The board bears this inscription:

“Hier ruhen die Gebeine von viel Soldaten”

which means “Here rest the remains of many soldiers”—a simple but touching memorial.

At this time a society was formed for erecting the proposed monument, at the head of which was Joseph Konigmacher, Esq., of Ephrata. Slowly and carefully did they work until on Sept. 11th, 1845, the following imposing and solemn ceremonies took place, being the anniversary of the Battle of Brandywine, Sept. 11th, 1777, an encampment of soldiers which was commenced on Tuesday, on the open space in which Mt. Zion is located.

The peaceful abode of the pious and learned fathers of Ephrata had rarely been the scene of strong worldly gatherings. The valley had often resounded to the almost heavenly music, written by Father Beissel, the head of the institution. None but those who had heard the music, were able to judge of its effects. Those who had heard it, spoke of it as realizing their fancy of the song of angels. But this occasion brought into the lovely place for the third time the men of battle, and thousands of the young and old of the county and those adjoining.

Among the strangers present were Col. Scott, of New Brunswick, N. J., and his interesting sister, Miss Hannah Scott. She was then about 80 years of age, yet healthful, cheerful and active.

LAYING CORNER-STONE FOR MONUMENT

She was here while the sick soldiers were in the society's houses. Her father, Dr. Scott, afterwards Surgeon General of the army, was one of the three physicians who had care of the sick and wounded soldiers, and he brought thither his family. Miss Scott was then nearly twelve years of age, and her memory was very distinct upon many events, especially as it was subsequently refreshed by conversations with her father.

At 10 o'clock there was a review of the soldiery of his Excellency, the Governor of the Commonwealth, Hon. Francis R. Shunk, who, with part of his staff and Cabinet, had come to assist in the ceremonies of the day. After the review, the military formed around the site of the monument, when the Rev. Daniel Hertz offered a prayer.

Mr. Fagan, a marble mason of Lancaster, then put into the Governor's hands some implements, when his Excellency addressed the immense assemblage in English, on the nature of the ceremony and the object of the monument. He then read a list of papers about to be deposited, and turned and addressed the company in German. Both addresses were appropriate and stirring. The ceremonies having been concluded, the military formed and received the Governor, the Orator of the day, the President of the day, the Secretary of the Commonwealth, the President of the Society, the Treasurer of the State, the Clergy and others (the present President walking with the President at that time). The whole body then moved towards an adjacent grove, where a rostrum had been erected and seats provided for a goodly number.

After the company had seated, the military was formed on the outside, and the Rev. Mr. Buchanan opened the meeting with prayer. The President of the day, Col. Scott, of New Jersey, then made a very touching and eloquent address, and introduced Joseph R. Chandler, who delivered an oration; after which Mr. J. Beck, the Principal of Lititz Academy, spoke for a considerable time in German. His address was fervent, eloquent and stirring, and his appeal to the spirit of the dead, and to one venerable man present, who was at the Battle of Brandywine, was touching in the highest degree. The ceremonies of the morning were closed with a fervent prayer and benediction by the Rev. Mr. Wooley, of Lititz, a clergyman well known and respected in Philadelphia. At half past 3 p. m. an historical address was delivered by George W. McElroy, Esq., of Lancaster. It was a beautiful compend of the story of the valley and the hill, eloquent and gratifying.

Among the military were two companies from Philadelphia, one of which was commanded by Col. Murphy. We believe none visited the beautiful valley for the first time on that occasion, that did not feel delighted with the place, and spoke favorably and encouragingly of the project.

CHAPTER XVI

Incorporation of Ephrata Borough

Gen. 4:17. And He Builded a City



AN application for the incorporation of Ephrata into a borough was presented to Quarter Sessions Court, April 20th, 1891. The application was the outcome of the agitation of the two months prior. Of the 298 property holders of the town, 170 had signed the petition, but of course, as in all progressive movements, a counter petition was originated and circulated, and presented in opposition at Court, with 102 names attached, a number of whom were non-residents. Messrs. Brown and Hensel represented the petitioners, and Messrs. Steinmetz, Malone and Whitson were attorneys for the remonstrants.

During the ten years prior to this move the town had a rate of growth of about 300 per cent. The population at the time of incorporation was about 2200. A bank, four churches and various industries desired the advantages of municipal privileges; a police system was needed; better school facilities, graded streets and suitable pavements.

According to announcement a meeting was held in Mentzer's Hall on Saturday afternoon, February 14th, 1891, to define the boundaries of the new borough of Ephrata. There was a large attendance of property holders and great interest was manifested in the movement. The advantages of having borough regulations were presented and fully explained. The spirit of the meeting was good and the sentiment in favor of the advance movement was almost unanimous, but very few making exceptions to the step. Messrs. George Wise, John R. Messner, J. B. Kellar, J. J. Baer and J. B. Eshleman were appointed a committee to make a draft of the proposed lines. George A. Kemper, of Akron, was the surveyor, and the entire work was performed with promptness and little or no opposition from the property holders along the line surveyed, almost all being anxious to be included in the borough limits.

The petition for the incorporation of our town into a borough having gone through all the preliminary stages, the Court on Saturday afternoon, August 22d, 1891, made a decree incorporating it into a borough, Judge Patterson issuing the decree.

INCORPORATION OF EPHRATA BOROUGH

An editorial from the *Ephrata Review*, August 28th, 1891, says: "At last the wish of our citizens has been granted and we are an incorporated borough. If we citizens perform our duties conscientiously and with a desire for realizing the best good to the greatest number, we will soon reap the advantages to be derived from incorporation. It is now necessary to elect to the several borough offices, men who will advance the interests of the town. If they are wise and prudent, our streets and sidewalks will soon be in better condition than at present, and at a cost but little in advance of our past taxation for road purposes. An economical and wise borough council can soon put into operation plans whereby our streets can be lighted, our schools better regulated, and the town well supplied with water. These are questions of the greatest importance, and must be met now and discussed and acted upon."

The first borough election was held at the public house of L. E. Royer in Ephrata, on Tuesday, September 15th, 1891, between the hours of 7 A. M. and 7 P. M. The following officers having been appointed by the Court officiated: Judge, H. C. Gemperling; Inspectors, John H. Spera and A. B. Urich; F. S. Klinger and W. K. Mohler were chosen as Clerks. This special election was to elect officers to serve until the regular election in February following. The total number of votes cast was 443, and was quite large in consideration that the registered voters numbered 536. No party tickets were settled by primary election or caucus, and the election was very quiet, there being no disorder of any kind, though there was considerable electioneering done. The candidates for councilmen were most numerous, as there were seventeen persons who aspired to an office for which six could be elected. The entire list of candidates numbered forty-eight. The successful candidates were as follows: Burgess, G. S. Wise; Council, J. B. Brugger, G. F. Groff, J. J. Baer, J. S. Spangler, Joseph Cooper and A. W. Mentzer; School Directors, C. B. Keller, J. M. Shaeffer, J. Frank Eckert, Samuel R. Hess, Levi S. Landes and Wm. Heilig; Judge of Elections, John A. Heyser; Inspectors, H. H. Stroble and B. F. Emmert; Assessor, Samuel R. Nagel; Assistant Assessors, Edwin Konigmacher and David Kraatz; Tax Collector, Levi B. Snader; Auditor, J. J. Yeager; Constable, H. W. Gier.

On Friday evening, September 18th, following the first borough election, the newly elected Borough Council held a preliminary meeting at the Eagle Hotel for the purpose of organization. S. L. Sharp, resident Justice of the Peace, was in attendance and administered the oath of office. Burgess George S. Wise presided. Hon. J. Hay Brown, Esq., of Lancaster, was elected Borough Solicitor, and promised to explain the duties of Council on Thurs-

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day evening, September 24th. S. L. Sharp, Esq., was elected Clerk. Much laborious and disagreeable work was necessarily well performed by the first set of Councilmen, and to them belong much credit for their bold stand in the new enterprise.

The present officer of the borough (1901) are: Burgess, W. K. Mohler; Councilmen, Jacob S. Spangler, George Groff, A. P. Snader, J. B. Brugger, George Mohler and J. J. Baer; Clerk of Council, W. L. Bixler; Justices of the Peace, W. K. Seltzer and S. L. Sharp; High Constable, Wm. Dunn; Constable, H. W. Gier.

The town has enjoyed general prosperity and has made rapid strides of improvement since its organization. The Board of School Directors immediately set to work and built a fine eight-roomed school-house at a cost of over \$15,000, and Prof. H. E. Gehman, with an able corps of teachers, was elected principal. He graduated the first class from the Ephrata High School in 1893-94. It consisted of five young men and three young ladies, all of whom were exceptionally bright. The most notable and marvelous change due to incorporation is the educational work, and too much can not be said for all the members of the School Board and the honest, conscientious work of Prof. Gehman and his corps of instructors, as we have officially been ranked at the head of schools in this county. Thus may it ever be, let results prove the system and no one will dare raise his voice against the most glorious of our free institutions.

The town of Ephrata is nicely laid out, though somewhat irregularly, and lies on the north and west of the Ephrata hills, and by the Lancaster papers is often called the "mountain town," whilst writers in magazines and the daily press have termed it the "quaint and quiet village." Suffice it to say that Ephrata has nicely graded streets, fine pavements, elegant homes, good water, excellent schools, plenty of churches and societies, and is ever hospitable to all respectable visitors. In fact, there is that warmth of greeting with our people, that all strangers are loath to leave us when once here. It has had a steady growth, such as can withstand the shocks of time and a financial crisis without much distress. We are therefore not of a *mushroom* growth, but staple, productive, intelligent, progressive, active, energetic, and awake to true citizenship, the highest aim of man after the saving of his soul. Much more might be said as to the general push of the citizens and the unconscious working together of the same forces. When a new venture is proposed, it is generally well discussed and made plain to all before it is adopted, hence the few downright failures in whatever Ephrata has undertaken to do.—S. G. Z.

POEM COMMEMORATIVE OF SOLDIERS

A POEM

Commemorative of the Soldiers buried at Ephrata, Pa.

By Adelaide A. Conger.

"I am the Resurrection and the Life,
And though man die, yet shall he live again!"
This being so, may not the purple air
Be filled with forms of men who once were slain?

Who died that we, their sons, might live and breathe,
The air of freedom, both on land and sea,
And proudly fling on every breeze that blows,
The stars and stripes, the banner of the free.

We love to sing the songs they used to sing,
And which from memory cannot depart,
Electric fires from their past lives leap down,
And light the altar in each living heart.

As years roll down on Time's resistless tide,
And onward sweep to the great living head,
May we commemorate as now we do—
Heroic virtues of these soldiers dead.

May they to us as beacon lights, lead on
To lofty purpose and to actions brave,
And find unstained and pure within our hands,
The freedom which they gave their lives to save.

On blood-stained fields of Brandywine they fell,
As falls the wheat before the reaper's blade,
Or as the leaves by wintry blasts are strewn,
And on the bosom of the earth are laid.

Four hundred of the men who fell that day,
On which the issues of the battle turned,
Were brought by loving hands to this sweet vale,
And given the care their sacrifice had earned.

And to the sisters who by constant care
Smoothed soft the pillow of each dying son,
To one and all we pay this tribute just:
Thou faithful servant, well thy work was done.

And as the breath from each worn frame went out,
Like light of lamps in which the oil is spent,
Within the gracious arms and on the breast
Of Mother Earth, dust unto dust, is lent.

Lent till the resurrection morning dawns,
And worlds on worlds like wax shall melt away,
And all the ills and gloom of mortal life,
Be lost in light of everlasting day.

FIRST OBSERVANCE OF PATRIOTS' DAY

Sleep on, brave hearts beneath the stars, sleep on;
Earth unto earth, dust unto dust is given,
Their bugle call is stilled, the moans have ceased,
The soldier finds his rest and crown in Heaven.

—From Patriot's Day Souvenir, 1895.

The first annual observance of Patriot's Day on Tuesday, September 11th, 1894, will pass down upon the annals of the historic community of Ephrata, as one of the brightest and best, as well as the most memorable of days. The people of the borough and surrounding towns, also numbers from a distance, turned out in vast crowds to join the Trustees of the Monument Association and the General Executive Committee in the celebration of Patriot's Day, a day set apart by the Association for suitable observance in memory of the Revolutionary soldiers brought here after the battle of Brandywine, whose remains lie buried in the Zion's Hill of the noted Cloister grounds and possessions.

A general Executive Committee of fifteen or twenty citizens, was chosen to assist the Association and all concerned can feel elated with the success of the affair. The exercises of the day took place in the orchard grove adjoining Mount Zion cemetery, where as is well known, there are buried nearly two hundred sturdy patriots of the Revolution, who were brought to the Ephrata Cloister in a sick and wounded condition, after the battle of Brandywine, and who subsequently died. A movement to build a monument had been started in 1845, but owing to mismanagement and a lack of funds, no more than the base of the sacred shaft was built at that time.

Of the original Trustees of the Monument Association, only three survive, viz: William Spera, Christian Smith and Jerre Mohler. About three years ago these survivors of the old association resolved to make an effort to complete the memorial, and last year's demonstration marks a fitting start toward the realization of their hopes and desires. In honor of the occasion the stores and places of business of the borough were closed and a general holiday air prevailed. Quite a number of residences and business places in the several streets were handsomely decorated with the national colors. Many persons in the vast crowds wore the national emblems conspicuously, all of which added enchantment to patriotism.

The programme of the day included a parade, composed as follows: Chief Marshal, Captain H. C. Gemperling and six aids; Reamstown Band; Major Ricksecker Post, G. A. R., of Lincoln; Mountain Springs Rifles; Washington Camp, 590, P. O. S. of A., of Rothsville; Washington Camp, 227, P. O. S. of A., of Ephrata; Columbia Band, of Stevens; Clay Lodge, No. 915, I. O. O. F., of Lincoln; Representatives of Ephrata School Board; Caernarvon

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Band; the Ephrata Schools, nine in number, and teachers; Pioneer Fire Company, of Ephrata; Ephrata's noted band; Ephrata Lodge, 406, I. O. O. F.; twenty carriages, with members of the Association, the Executive Committee, clergy and speakers, and a number of mounted men, all making a large and imposing parade, which was viewed by several thousand citizens and visitors, who were much pleased with the splendid display.

The schools of Lincoln and Hinkletown had also been closed to give the pupils a chance to have an object lesson in history.

Upon arrival at the monument, Dr. D. R. Hertz, Chairman of the Executive Committee, opened the day's exercises. Prayer was offered by Rev. A. L. Shannon, of the U. B. Church, and Jere. Mohler, the honored president of the association, welcomed the great concourse of people in a most fitting manner. "America" was then sung by the assemblage, after which Rev. Dr. J. H. Dubbs, of the Theological Seminary, Lancaster, delivered the memorial address, which was a most eloquent and fitting tribute, and was greeted with continued applause, and at its close, the noon hour having arrived, the exercises of the morning closed with the benediction of Rev. S. Schweitzer, of the First Reformed Church.

Rev. F. Pilgrim, of Bethany Reformed Church, opened the exercises of the afternoon with an invocation, after which A. F. Hostetter, Esq., of the Lancaster Bar, was introduced, and delivered the historical address, which was a fine production, and duly appreciated by the many willing and eager listeners. After several patriotic selections by the bands, brief addresses were made by Rev. Pilgrim, M. S. Fry, Clerk of Quarter Sessions Court, and Jere. Mohler, after which the afternoon's exercises were formally closed with the benediction by Rev. B. G. Welder, of the Reamstown Lutheran Church.

The excellent drilling by the Mountain Springs Rifles was a feature of the day.

In the evening an open air concert was held in the vacant lot adjoining the public school building on Franklin Street in the borough of Ephrata. The Ephrata, Caernarvon and Reamstown cornet bands rendering their choicest selections, all of which were highly appreciated.

The feature of the evening was the grand display of fireworks. A handsome souvenir in the shape of a pamphlet, finely illustrated, containing a history of the association, a sketch of the Cloister, and noteworthy facts of Ephrata borough was sold in large numbers. The projector of this scheme was the late Dr. D. Rhine Hertz.

An editorial in the *Ephrata Review* of that time says: "The weather could not have been more delightful than that of Tuesday

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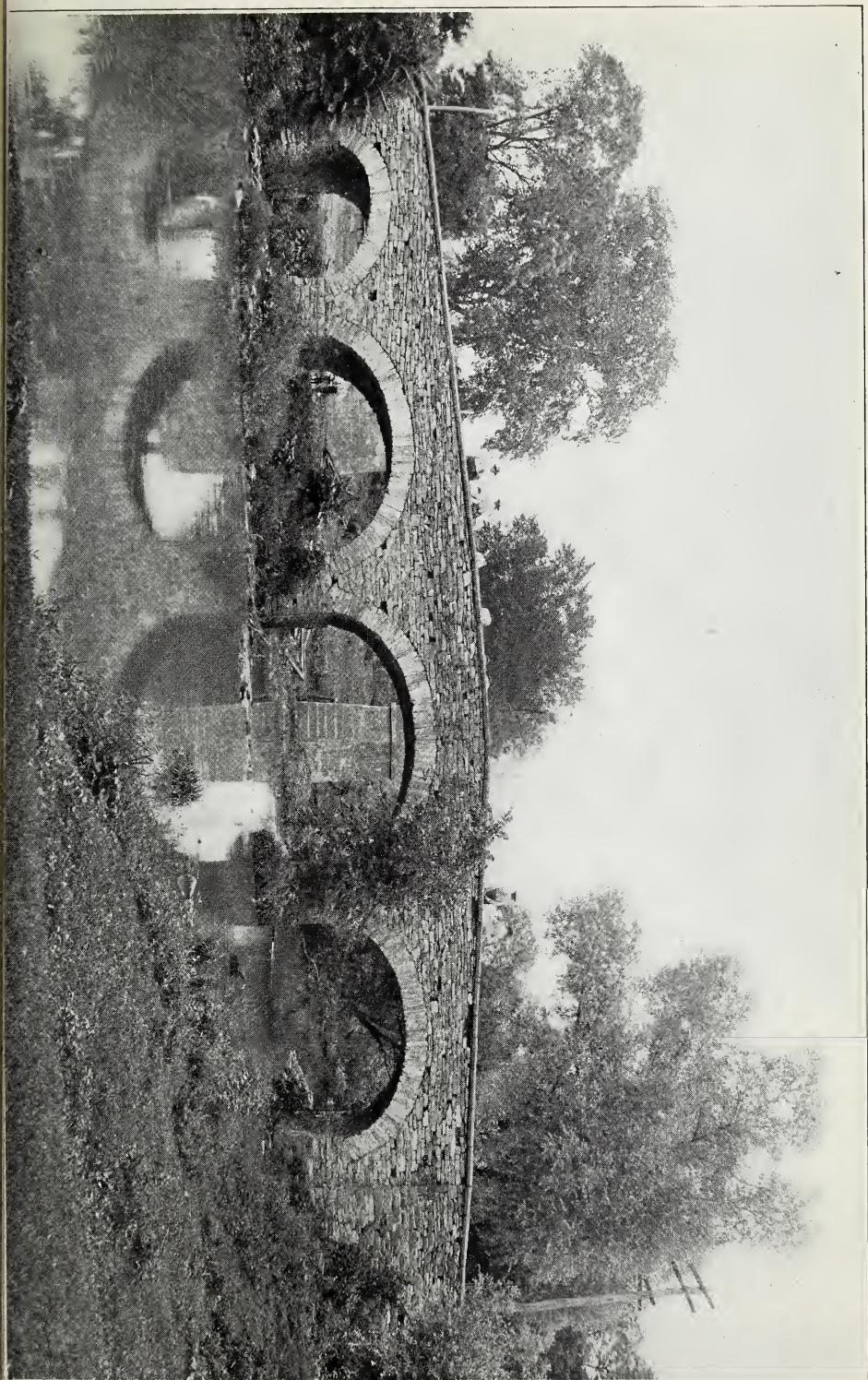
for the first big demonstration here on that day in memory of the Revolutionary heroes. The response to the invitation to celebrate the day was hearty and liberal and shows a truly patriotic spirit. The exercises were of an elevating character, uplifting and ennobling, entirely fitting to the day and the enthusiasm aroused is far-reaching."

The excellent addresses by A. F. Hostetter, Esq., of the Lancaster bar, and Rev. Dr. J. H. Dubbs, of F. and M. faculty, both now deceased, are splendid productions.

All the organizations, especially the Monument Association, deserve the greatest praise for the successful issue of Patriot's Day, September 11, 1894.

May this living, real object lesson of good will, peace and patriotism be a stimulus for those who at present live and move and have their being in this great republic though progressive, prosperous and happy, nevertheless in an anomalous condition.







Progenitor—Conrad Beissel's Tomb—Monastic Name Friedensam (Peaceable)

CHAPTER XVII

Conrad Weiser

Pro. 10:20. The tongue of the just is as choice silver



STRANGE to say, such an important personage as Conrad Weiser was carried away by the eloquence and argument of Conrad Beissel, and Weiser and Peter Miller were on intimate terms together, which death itself didn't destroy.

Conrad Weiser was born in Wurtemberg, a part of the famous Palatinate of the Rhine in the town of Gross-Aspad, November 2, 1696, and followed the trade of baking and by diligence and self culture attained the position of Esquire.

He assisted in the supervising of the publication of the Weyrauch's Hügel. He had served as an elder in the Tulpehocken Reformed Church and with Peter Miller in 1735 was baptized into the Ephrata Community. His oldest son and daughter both became celibates at Ephrata. He was consecrated to the priesthood and had the order of Melchizedek conferred upon him. Later he was offered a justiceship, having prepared himself in the law as practiced in England. Weiser's fame rests on his ability as an interpreter for the early settlers with the Indians. He was sent to treat with the Iroquois so as to settle a dispute amicably. He journeyed nearly five hundred miles; the winter weather being very severe, he suffered untold hardships but was very successful.

Weiser also became intimate with early Moravian missionaries. He had lived in the Ephrata Community as Brother Enoch (meaning consecrated) about seven or eight years.

Subsequently he and Beissel had an estrangement which seemed serious but they later became reconciled.

His daughter was married to the Rev. Henry Melchor Muhlenberg, who was really the founder of American Lutheranism. According to the Chronicon there is some reason to believe that in later years he was in full communion with the Brotherhood at Ephrata. Weiser died on first day, July 13, 1760, on his farm in Heidelberg township, near Womelsdorf, Berks Co., Pa., where his remains are interred.

Weiser was officially recognized as interpreter of Pennsylvania covering many years of constant service above all taint and suspicion, something that might well be emulated by public servants of today, even by some justices of the peace.

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His private life, his official record, his religious zeal as a member of the Reformed Church, as a celibate at Ephrata, therefore a Seventh Day Baptist, had fealty to the Lutheran Church in which he did energetic service, make him a beautiful character to contemplate.

He was superintendent of the Indian Bureau and Governor Morris gave him a commission as "Colonel," and he was not merely an ornamental colonel, but commanded a regiment of volunteers and had charge of the Second Battalion in 1755.

A monument was erected in front of the Womelsdorf public school buildings some years ago in his honor. He has lived to be remembered. Monuments contribute nothing towards a blessed immortality but it is eminently fitting that a memorial was raised in his memory, though marble shafts or granite pillars do not immortalize a personage that has died. His record is his proudest monument.

Dr. Wm. M. Fahnestock of the Ephrata Community was appointed the delegate to the Seventh Day Baptist General Conference held at Shiloh, New Jersey, September 9 to 13 inclusive, 1846, probably the first Ephratanian to attain this honor but unfortunately Dr. Fahnestock was unable to attend sending a letter of regret. Benjamin Konigsmacher was the moderator and Joseph Konigsmacher the secretary who signed the credentials.

In 1846 Dr. Fahnestock was made a vice president of the American Sabbath Tract Society and served for five years.

In 1849 he was present at the General Conference and in 1852 he was present at special church occasions at Plainfield, N. J. In 1854 he was made a director of the Seventh Day Baptist Publishing House at Little Genesee, N. Y.

He was a generous contributor to the work of the American Sabbath Tract Society, as was also William Konigsmacher, of Ephrata, Pa.

Dr. Fahnestock was a voluminous writer on the Sabbath Recorder (our weekly church paper) staff and was the author of a twenty four page tract entitled The Bible Sabbath published about 1850.

In 1854 on the 15th of December in a hospital in the city of Philadelphia, Dr. Wm. M. Fahnestock died from injuries received in a fall down the stairway of a private house in that city.

Benjamin Konigsmacher, who was a deacon for fifty years, died March 24, 1850, seventy-seven years old. He was a most efficient lay leader for forty years and frequently took charge when there was no preacher present.

Barbara Keiper ("Sister Beverly"), one of the last survivors of the recruits to the monastic sisterhood, passed to her eternal resting place, on March 16, 1852. She entered Saron, the Sister

DEATH OF BARBARA KEIPER

House, at the age of sixteen and died there in the eightieth year of her age.

She had witnessed the death of each of the last sixteen of the solitary sisters, closing their eyes before her in the endless sleep. Sometime before her demise she gave all her earthly belongings amounting to about two thousand dollars per annum, to be shared by the needy and indigent of the church and she herself accepted only house room, fuel, flour and other necessities of life as provided for to all other sharers of her bounty which in sickness or helpless old age provided everything.



CHAPTER XVIII

Ludwig Hoecker. Schoolmaster

Gal. 3:24. The law was our schoolmaster



UDWIG HOECKER (Hacker) Brother Obed organized the educational department of the Ephrata Community. Hoecker was one of the Brethren who for a time lived on the banks of the Wissahickon. He was married, had one daughter, Maria, who afterwards entered the Ephrata monastery under the name of Petronella. His wife also entered Saron and soon after "Obed's" arrival he was installed as the schoolmaster of the congregation, instructing the youths in elementary education.

Regular hours were set apart by both sexes for instruction, for practice of ornamental penmanship, engrossing and the study and transcribing of music. It is, however, by no means certain who the writing master was but Hoecker introduced some of the classics in his early school efforts and had a Sabbath School organized for religious instruction of the young on the Seventh Day Sabbath, fully a generation before Robert Raikes had organized the Sunday School in London, England, in 1780.

"Obed" at an early day compiled and published a German School Book for the use of pupils entitled as follows: "A short, comprehensive school book to instruct children in spelling, reading and learning by heart, to which is appended a short clear instruction in arithmetic. Compiled for the use and service of children by Ludwig Hoecker, Ephrata. Printed and to be had of the school master." This title is from the second edition issued 1786. The Psalter and Testament were used in an instruction that was religious based on the Bible, similar to the early practice of the Lutheran and Reformed churches who used their catechisms as text books.

In the organization of the Ephrata Sabbath School "Obed" was assisted by his daughter Maria, "Sister Petronella," who was known as a beautiful and lovely girl, not in comely form, but in her Christian character, being undoubtedly the first female Sabbath school teacher of whom history has a record.

The object was "to give instruction to indigent children of the vicinity who were kept from the regular school by the employments which their necessities obliged them to be engaged in during

the week as well as to give religious instructions to those of better circumstances." What noble ideals!

Hoecker and Peter Miller were the principal speakers at the funeral of Beissel, both masterly in their efforts.

In 1791 Sister Petronella died, having served as a teacher of embroidery, fine needle work and the early educational efforts. She was bedridden for four years prior to her death.

In 1792 Ludwig Hoecker himself died, having been one of the leading characters of the Community and for many years its educational head and leader.

In 1749 Succoth, a building was erected for him, where during his old age he lived as a printer and book binder having lived the import of his monastic name Obed which means "server," giving service. "Albina" was the monastic name of Margaret Hoecker, wife of Obed, who was divinely devout.

"Bevely" was quite a reputed guide to the many visitors who came to see the Cloister in her life time and was personally acquainted with many prominent personages. She supported herself by knitting stockings, making mittens, gloves and similar trinkets. Reminiscent pages from her experiences might prove very interesting. Suffice it to say she was a unique intensely interesting lady whose charitable acts and spirit of devotion to the truth were most commendable.

The late Abram H. Lewis, D.D., in response to a request on the part of Rev. S. G. Zerfass, visited the Ephrata Cloister in April, 1906. It should be remembered that Dr. Lewis was former head of our educational institutions and editor of the Sabbath Recorder. He preached sixth day eve April 27 on Matt. 5:17, on Sabbath 28th he spoke on Music to the Sabbath School and in the regular service he spoke on Luke 12:32; and on first day, 29th, he spoke on Sunday Legislation basing his remarks on Matt. 22:21. All his talks were logical, forceful, very impressive, coming from one of the greatest men of his time.

Since August, 1908, Dr. Corliss F. Randolph, principal of the Newark High School, has been making annual visits to Ephrata, Nunnery and Salemville churches. He too is a conscientious fearless Seventh Day Baptist who has a many-sided life and is very actively prominent in the church today.

After the death of Dr. Fahnestock Ephrata passed through a long siege of untoward circumstances that greatly retarded the growth of the church, reducing the membership and apparently threatened to destroy. Its present membership is full of courage, vigor, hope and determination.

The Ephrata Community became a legal corporate body under the laws of the State of Pennsylvania in 1814 with a board of trustees consisting of three members, to manage its affairs.

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The president of the board, William G. Zerfass, is also the farmer of the Fairview farm of the society. Reuben Kachel, the third member of the board of trustees, is farmer of the Shady Nook farm. Rev. S. G. Zerfass is the secretary and custodian.

The Snow Hill society, a child of the Ephrata society, was incorporated in 1823.

The German Seventh Day Baptist Church building at Salemville was erected in 1848.

The expose of faith reduced to its lowest terms is to accept the Bible as the only rule of faith and practice, an acceptance of the divinity of Jesus, and a belief in the Trinity. Belief in salvation for all of mankind through the acceptance of Christ as the Savior of men, the observance of the Seventh Day of the week as the Sabbath, baptism by immersion and the celebration of the Lord's Supper.



CHAPTER XIX

Faith and Practices of German Seventh Day Baptist Church

John 5:39. Search the Scriptures



ART. 1. We believe that all Scripture given by inspiration in the Old and the New Testaments is the Word of God, and is the only rule of Faith and Practice. 2 Tim. 3:16; 2 Peter 1:19, 20, 21; Mark 7:13; 1 Thes. 2:13; Acts 4:29, 30, 31.

Art. 2. We believe that unto us there is but one God, the Father; and one Lord, Jesus Christ, who is the Mediator between God and mankind, and that the Holy Ghost is the Spirit of God. 1 Cor. 8:6; 1 Tim. 2:5; 2 Tim. 3:16; 2 Peter 1:21; John 14:26.

Art. 3. We believe that the Ten Commandments which were written on two tables of stone by the finger of God, continue to be the rule of righteousness for all mankind. We further believe that active participation in war by military service in the army or navy is in violation of the sixth commandment and the teachings of Jesus Christ. Ex. 20; Matt. 5:17, 18; Mal. 4:4; Isaiah 1:25 and 2:10; Rom. 3:31; 7:25; 13:8, 9, 10; Eph. 6:2.

Art. 4. We believe that all persons ought to be baptized in water by trine immersion in a forward position after confession of their faith in Jesus Christ as the Son of God. Matt. 28:18-26; Acts 2:38 and 8:36; Rom. 6:3, 4; Col. 2:12.

Art. 5. We believe that the Lord's Supper ought to be administered and received in all Christian Churches, accompanied with the washing of one another's feet previous to the breaking of the bread. Luke 22:19, 20; 1 Cor. 11:23, 24, 25, 26; Jno. 13:4-17.

Art. 6. We believe in the anointing of the sick with oil in the name of the Lord. James 5:13, 14, 15.

Art. 7. We believe in the invocation of Infant Blessing. Matt. 19:13, 14, 15; Mark 10:13, 14, 15, 16; Luke 18:15, 16.

Art. 8. We believe that all Christian Churches should have Elders and Deacons. Titus 1:5; Acts 6:3.

Art. 9. We believe that the duties of the Deacons to be:

To provide for the Communion Service of the Church, and officiate thereat when necessary; to seek out and report to the Church all cases of destitution or suffering within bounds of the Church, especially such as arise from sickness; to provide necessary relief in behalf of the Church. They shall also be deemed

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co-workers in the ministry and counsellors in spiritual matters. They shall continue in office for life or during good behavior.

Art. 10. We believe in observing the Seventh Day (Sabbath). He whom we worship was its first observer. Gen. 2:1-3; Ex. 20:8-11; Ex. 16:23, 25, 29; Lev. 13:32; Nehemiah 9:14; Nehemiah 13:15, 16, 21; Isaiah 56:2-6; Matt. 28:1; Mark 2:27, 28; Luke 13:10; Acts 13:42; Acts 16:13; Acts 18:4; Heb. 4:4.

His law by which we are to be judged. James 2:10-22.





In Monk and Nun Costumes



Sabbath School Group, Katie Waid, Supt., left; Dr. Corliss Randolph, Centre

CHAPTER XX

Resolutions Showing War Attitude

Ps. 120:7. I am for peace, they for war

Waynesboro, Pa., June 10, 1917.



THE German Seventh Day Baptists of Pennsylvania in Conference assembled, adopted the following preamble and resolutions:

Whereas, our country is at war and public peril exists, calling upon all good citizens for devotion to our government, we recognize our duty and privilege of loyalty to our government, our country and its flag; and

Whereas, our church in the dark days of the American Revolution showed marked loyalty by allowing paper to the Colonial troops; by interpreting the Declaration of Independence into seven different languages through Rev. Peter Miller; and by caring for five hundred American soldiers, absolutely free of charge, after the Battle of Brandywine, at Ephrata by the sisterhood; and

Whereas, it becomes us all to contribute our moral and financial support, and do our utmost to relieve the sufferings consequent to war; to aid in restoring normal conditions; and therefore exercise all possible diligence to increase the food products and food supply of our country; and

Whereas, German Seventh Day Baptists during all their existence took the stand that war is inconsistent with the teachings of Christ, our church always considered, practiced, and believed, as fundamental in sound doctrine the principle of peace and non-resistance.

We Hereby Reaffirm our decided conviction that the bearing of arms and the participation in war are in violation of the command "Thou shalt not kill," as well as contrary to the teachings of our Lord and Savior, Jesus Christ, as our church has always *taught and practiced*; and

Whereas, our members were all urged to promptly register on June 5, 1917, as required by law,—

Be It Resolved:—

That we pledge our loyalty to the United States;

That we remain true to our fundamental principles of peace and non-resistance;

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That we humbly request the full exercise of religious liberty and exemption from military service in the army and navy; and

That we, as a people do our best to relieve distress, giving food, shelter, clothing, and medical attention to our wounded soldiers; and more than ever produce greater amounts of food, and recommend all who are able to invest in government bonds.

Resolved, also, that we have this action recorded in our minutes, and a copy transmitted to the President of the United States by this Committee.

S. G. ZERFASS,
H. W. FETTER,
U. A. PENTZ,
Special Committee.

Rev. W. K. Bechtel moved that the resolution be adopted as read. Carried unanimously.



CHAPTER XXI

Public Park Not Favored



WHY should a civic club, or patriotic societies and individuals make strong effort to turn the premises into a public park?

Do these people fail to know that the German Seventh Day Baptist Conference of Pennsylvania is unalterably opposed to any such project? Why shouldn't we as Seventh Day Baptists really believe the place too sacred to be turned into a public park? And the Pennsylvania Conference is under the General Conference of Seventh Day Baptists of America, composed of upwards of 30,000 members, and that Pennsylvania Conference has half a dozen active ministers of the gospel, a number of regular churches, prosperous, and several missions besides, probably upwards of three hundred members?

Is it not much more fitting and interesting for tourists and persons of culture and scholarship to find that the parent church in Pennsylvania has a congregation (though small in numbers) and regular Sabbath School intact and in regular worship on the original Sabbath?

Why not know the truth and the truth shall make you free?

And now abideth faith, hope and love. The greatest of these is love!

The early German Seventh Day Baptists, like the Quakers, the Amish, the Dunkards, and the Mennonites, did not and do not at present believe in carnal warfare and are and were opposed to bearing arms believing that active participating in war by military service in the army or navy is in violation of the sixth commandment and the teachings of Jesus Christ. See Exodus 20:13; Matt. 5:17, 18, 19; Malachi 4:4; Isa. 2:10; Romans 3:31, also 7:25; Romans 13:8, 9, 10, etc., that Christ's sword was the sword of peace, Peter being told to put up his sword. Yet we have been called traitors.

The ministers and membership of the church believe in a universal brotherhood of man and the general fatherhood of God, in real practice not platitudes only.

The spirit of loyalty to truth, of consecration to and willingness to suffer, if need be, for the sake of truth and duty, were the prominent and immediate source of the development of Seventh

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Day Baptists who were notably industrious and frugal, severely simple in their tastes and habits, and there was an entire absence of indolence and of that pernicious doctrine of some in these modern days, "The world owes me a living," which is characteristic of too many communistic theories.

With their intellectual and physical ability their habits of thrift and economy; had they been avaricious, they might have secured possessions in that early time which would have made them abundantly wealthy at the present day.

True the stories, legends and even anecdotes handed down to us are many indeed. It is said that sisters Sphigenia and Anatasia, the latter born in Switzerland, were expert skillful writers. Anatasia entered the convent as a young maiden of very comely appearance and gifted with musical talents of a high order. As a nun she was first named "Tabea" and seemed to be a favorite with everybody, especially the spiritual leader Friedsam. Falling in love with a young man named Daniel Scheibly whom the Solitary Brethren had "purchased" by paying his "passage money," she decided to leave the community and to be married to the object of her affections.

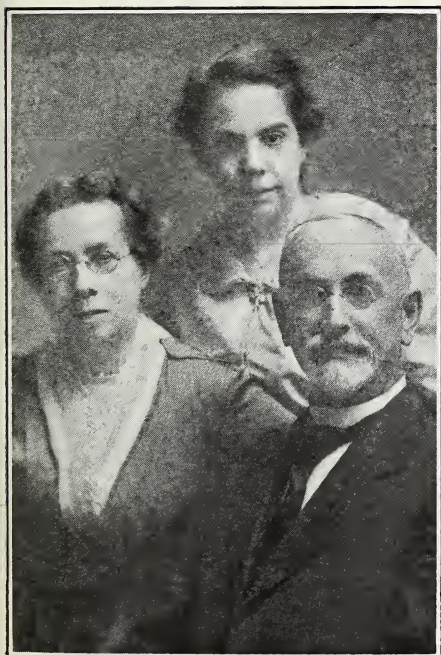
On the day set for the wedding she took leave of the sisterhood, no longer robed in the white habit of her religious order; but upon having a final interview with the superintendent, her heart failed her and, bursting into tears, she vowed that she would remain as a Rose of Sharon. "Friedsam" declared her tears had washed away the stain of her apostasy and ever thereafter she was called "anatasia," which means the resurrected. Surely this is very interesting, especially to our ladies.



Miss Mabel Meck, a recent bride married in
the Saal



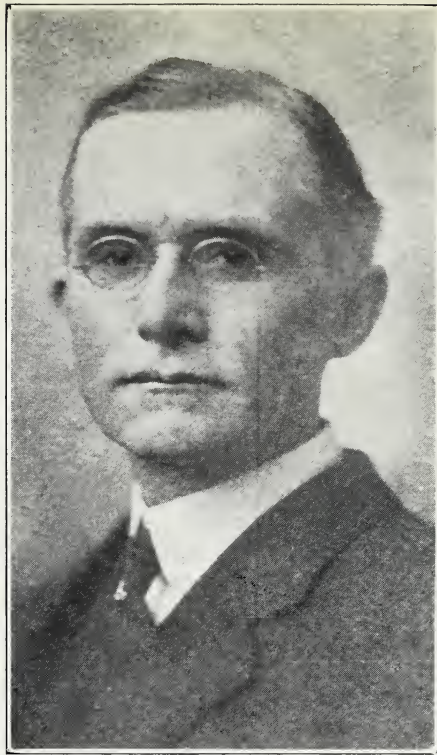
Farmer Kachel and wife Shady Nook
Trustee



Dr. Corliss F. Randolph, Newark, N. J.
Author of Seventh Day Baptist Histories



Twin Sisters, 85, Life Long Members



Rev. Edwin Shaw. Tract Society



One of the Mills of the Seventh Day Baptists on the Cocalico is now included in the Knitting Mills of W. W. Moyer

CHAPTER XXII

Faith and Practices of German Seventh Day Baptist Church

John 5:39. Search the Scriptures



STEADFASTNESS of purpose and the determination "to stand and having done all to stand" was preached as a cardinal duty from the first and that spirit abounds in the hearts of those who remain to this day. Though the faith and practice of the Ephrata Seventh Day Baptists have been both misunderstood and frequently misinterpreted by writers in magazines and reporters of metropolitan papers, in particular, the facts show that they have always been social, liberal minded, hospitable, abundant in good works and in genuine Christian faith.

When some writer reported the footprints on the ceiling as being bloody foot prints of soldiers or the apostolic method of punishing the brethren by walking on the ceiling, it looks like a wrong interpretation for notoriety's sake.

When a Philadelphia daily that "always tells the truth" reports that the day is not far distant when the remaining members of Ephrata will amalgamate with the Holy Redemptorists east of the Cocalico creek, that journal either wilfully falsifies or does not know what they are talking about.

Surely, the doctrine of immersion in baptism, as well as the observance of the Seventh Day Sabbath makes the German Seventh Day Baptists anti-Catholic (not necessarily antagonistic) in doctrine, as the Catholic Church instituted aspersion or sprinkling for baptism. See Cyprian, bishop of Carthage, A. D. 248, and infant baptism under Tertullian, A. D. 194-220. The Catholics also instituted the observance of the Sabbath on the first day by Constantine in A. D. 321.

The salutation of the "holy kiss," as was practiced by the Apostles and these German Seventh Dayers, has been made light of by newspaper writers because these writers don't know their Bible or man to falsify. See Acts 20:37, Romans 16:16, I Peter 5:14.

The anointing of the sick practiced by the ancient and modern Ephratanians according to James 5:14 and 15, is plainly an evidence of faith, and not a species of Christian Scientism as insinuated by some recent writers.

Infant blessing, the Seventh Day Baptist interpretation of Mark 10:14, Luke 18:16, has been very much distorted by some in-

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famous writers, when it is really a solemn practice, uplifting, ennobling and scriptural to say the least.

Feet washing, an ordinance of many other churches, as well as of these Ephrata Sabbatarians, according to John, 13th chapter, is held in a ludicrous manner by a novelist who professes friendship for the Pennsylvania German, in a subtle manner.

The writer means to denounce the evident tendency on the part of a certain class of writers to misrepresent, to overdraw, and place these historic and devoted progenitors of ours in the wrong light.

Many people seem to think that the present ninety-five acres of land owned by the society as a corporation, are public property, donated as it were by the Commonwealth, when any one can go to the Recorder's Office at Lancaster and find out for himself that several individuals gave deeds to the society for the property and the membership, as well as the best informed people everywhere know that the Commonwealth has nothing to do with it so far as ownership is concerned and Seventh Day Baptists know their rights.

All this palaver and gross exaggeration, to say the least, is not edifying and very discouraging to the membership.

CHAPTER XXIII

Conditions of Membership



IT WAS a condition that the inmates of the Cloister shall be single persons; whether they have ever been married before or not was not stipulated. They had to be strict observers of the Seventh Day Sabbath and baptized persons of reputed piety, quite a few being first admitted as probationary members, with a voice and vote; even to this day the charter requires members to be in union and communion.

The application for membership had to be made to the prior or pastor and the trustees who were the authorized judges of the applicant's eligibility. No vow, no promise of continued celibacy were required, but the simple condition that if they ever changed their mind and desired to marry they had to leave the monastery.

No wages were paid but all shared alike the comforts of the establishment and no one could enter and retain independent estate or control of personal property or real estate. If they brought any property, a certificate of appraised valuation was given and if the inmate should afterwards leave the institution their property (personal) was returned to them without interest. If, however, the inmate died, all of their belongings accrued permanently to the establishment.

The labors of the establishment were shared alike by all who could work in a well arranged series. The Brethren, under the direction of the Prior or Superintendent and the Sisters, under the direction of the Prioress, a kind of Mother Superior.

In no respect, however, was there any preeminence of class, as there were officers simply for order's sake only. They were in truth a band of brothers and sisters and *equals* in every respect affecting their life, their honor and their happiness, all being entitled to food, shelter and necessary clothing. They were really known as indoor members.

The outdoor members of the congregation were married folks mostly and had no personal rights in the property and there was no more community of interest among them than among the members of other denominations of Christians.

The religious interests were and continued to be congregational, as truly republican as any other congregation. Their officers were

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voluntarily elected. They did not hold to paying any salary to their ministers. At Ephrata he was given a house, rent free, a load of hay, potatoes and six bushels of wheat.

If necessity called for it the minister was given voluntary assistance. The ministers were elected by the congregation after having been led in prayer, requesting divine guidance in their selection, which meant voting without nomination.

On bended knees with laying on of hands, the minister was ordained and after a reasonable probationary service the applicant was given a full ordination which entitled the minister to perform all ecclesiastical functions making him fully entitled to the bishopric. Similar to some fraternities, the minister is not supposed to use any ritual at any funeral, wedding or communion service. In the early days their preaching was supposed to be without manuscript, almost entirely inspirational. At present time there is but one minister in Pennsylvania who attempts to preach in German and he (the writer) confesses that his vocabulary in German is rather limited. The Ephrata Saal or Church is the only known church building not now having an organ or an organized choir, chorister and modern appurtenances. No collections are taken in the Ephrata Church. Even the arrangement of the seats, etc., are practically unchanged.

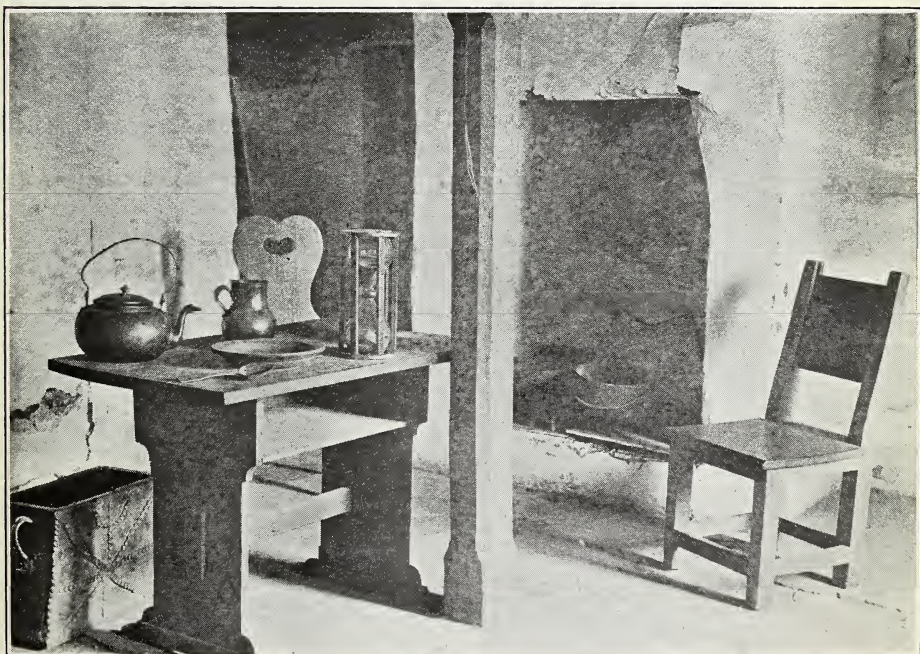
On funeral occasions the corpse was taken into the church (except in case of contagious disease). The services consisted of several hymns, a prayer and a short sermon, after which the casket with the corpse was generally removed to the space in front of the Saal for a final viewing of the remains and not for the purpose of having the sun shine on the face of the dead once more before interment as some writers have said.

A sad procession was then formed to the cemetery where short final obsequies were observed after which meals were furnished in the Saal.

Teams and help were all furnished free of all charges and little or no display of any ostentatious character was observed.



Wooden Communion Service. Presented by George Washington




Chair on Which Washington Sat. Hour Glass. Turned Twice When Peter Miller Preached



Swiss Barn. Portion of Roof Thatched.

CHAPTER XXIV

Ceremonies—Lovefeasts

HE LOVEFEAST meal intended as a season of sociability and hospitality is somewhat similar to the Methodist idea of serving bread and water, more like the Moravians who serve (streislars) rusks and coffee, the Seventh Day Baptists serve a regular well provided meal on the tables and the exuberance of their benevolence did not confine it to their members or professing Christians but extended an invitation to all persons present.

In this the Seventh Dayers imitate very closely the festival of the primitive Christians who originally observed it as a social repast, truly a lovefeast gathering preceded by prayer and followed by table hymns and parting words of prayer.

Bountiful preparations had to be made in advance of the lovefeast event. The meeting usually begins with sixth day evening, services on Sabbath morning (seventh day); Sabbath School in the afternoon, feet-washing and regular open communion following in the evening.

This custom may have arisen from force of conditions and circumstances in the infancy of the church, which was planted in the wilderness and sparse settlements and the members and visitors came from far and near, from all the surrounding regions and the society acting on the principle which moved our Divine Master when the multitude came to hear His words and were empty, he took pity on them and fed them, and thus they got into this custom which has been continued to the present day.

The lovefeast was regarded among them as the meeting of all members and friends of the entire neighborhood and from abroad together as one family, to engage in holy exercises, enjoying during the continuance thereof, a common board (table) supplied for that purpose, and in renewing their pledges of love in Christ Jesus, by partaking of the emblems of His broken body and shed blood.

To say the least the intention and result on people of right motives is good, so that all who have thus participated, even children, are anxious for more lovefeasts but some of the reckless, thoughtless people, many of whom are the younger element whose educational facilities should make them more thoughtful, also

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curiosity seekers as well as sensational newspaper reporters for miles have taken advantage of the great liberality and make a frolic of it instead of respecting it as a sacred religious festival and by so doing apparently frustrate, in a decided measure, its superb design and in addition thereto destroy the comfort and satisfaction to those who solemnly engage in it.

Efforts are in progress to make the slight changes in the lovefeast occasion, so that it be a practical family recognition in the future, probably issuing ticket invitations similar to our Moravian brethren and making preparation to entertain all members and invited friends in a plain, frugal manner but exclude the frivolous rabble that detract, making the feet-washing ordinance and administration of the Holy Communion less of a public service so that the members and serious-minded people who desire to be present as spectators to meet alone and attend to those solemn services in real privacy and quietness essential to fully commune with our Lord.

At present regular lovefeasts are celebrated by the principal surviving churches of German Seventh Day Baptists at Snow Hill, Nunnery, Franklin County, at Salemville, Bedford County (Morrison's Cove) and at Ephrata. They are usually attended by a large company, many of whom are not members of the church.

At Ephrata and Salemville the lovefeasts (annual) are celebrated in autumn whilst at Nunnery and Snow Hill the annual lovefeast is usually held near Whitsuntide. There are also Christmas, Easter and Harvest lovefeasts.

Snow Hill and Ephrata congregations have church farms but Salemville Church has no farm connected with it.

CHAPTER XXV

The Import of Belief

IT MAKES a great difference what a man believes, even if sincere. We must prove all things, hold fast to that which is good.

Every religious tenet must have the foundation of the Apostles and prophets with Christ as the chief corner-stone. All scripture is profitable for doctrine and the ministers must continue in the work, preach the Word, reprove, rebuke, exhort with longsuffering, and this duty is imperative, lest the truth be turned into fables. Why not show uncorruptness and convince gainsayers? God will not accept the homage of any who teach contrary to his will nor can we close our ears to the truth and remain innocent lest our prayers be an abomination. The gates of the heavenly city are open that the righteous may enter in.

Christ must be preached with that naturalness, suggestiveness, tenderness, consistency and devoutness, as well as soundness which characterized his discourses, making him our model both in matter and in manner. A correct theology based on solid truth the same yesterday, today and forever, and a correct practice are as necessary to perfect spiritual life as a perfectly developed body and soul are to the natural.

The earnest teacher is often apparently rough; God does not polish the bark of the oak tree. Proverbs 23:23. "Buy the truth and sell it not."

In the blackest soil grow some of the richest flowers and some of the loftiest, strongest and most beautiful trees spring heavenward among the rocks.

Men are not always to be taken for what they appear. One may have a rough unseemly exterior but a good true heart within; while another possessing a captivating person and manner, may be destitute of all genuine principle.

Say not "welcome" when I come,
Say not "farewell" when I go,
For I come not when I come
And I go not when I go.

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For a welcome ne'er I'd give you,
And farewell I'd never say;
In my heart I'm always with you,
Always will be—every day.
—S. G. Z.

"TO A FRIEND"

May a little bit of gladness
Come into your life each day;
May a little bit of sunshine
Ever fall upon your way.

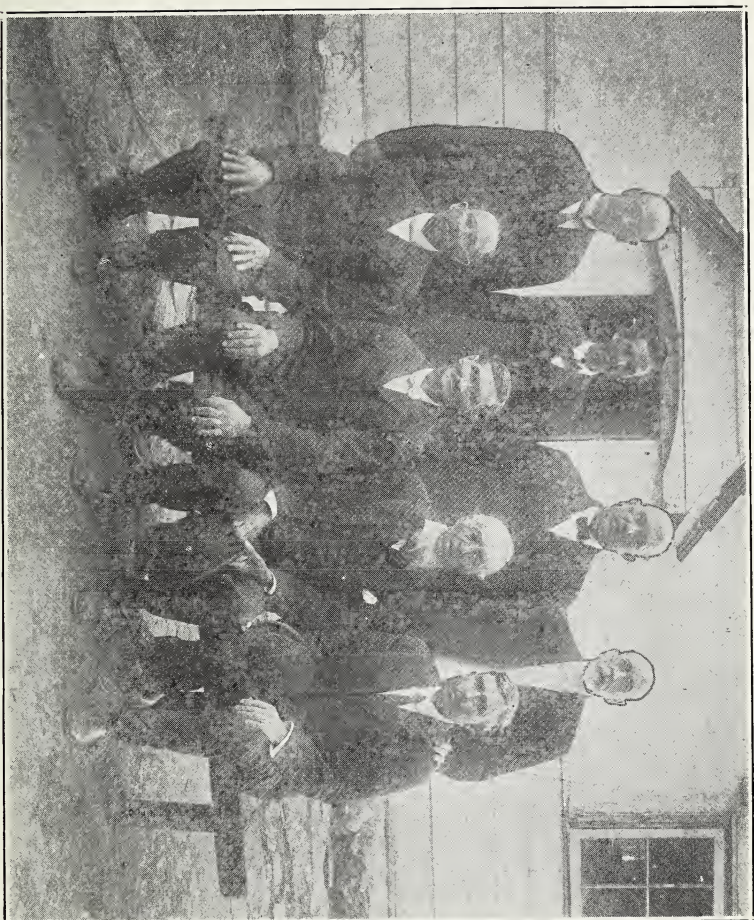
Tho your life be sad and lonely,
Tho your path be rough and long,
May the joy of blessed sunshine
Change your sorrow into song.

Tho the clouds look black and heavy,
As above your head they sweep,
May that little ray of sunshine
Ever through their darkness creep.

Tho with shadows it is blended,
May your sunshine never end,
'Tis my wish to you extended.
I who write this am your friend.

What a picture all this Cloister history brings before us. No doubt these our progenitors with all their deprivations and hard lot were more contented than many now living in luxury. Godliness with contentment is great gain.

S. G. ZERFASS.



Group of Seventh Day Baptist Ministers

The Mountain Springs Summer Resort, Ephrata, Pa.



ADDENDA

OUR EARLY SECTARIANS

By

S. G. ZERFASS, B. D.

Past Chaplain Pennsylvania H. of R. (1917 to 1919)

The "Early Sectarians," more especially of Lancaster County as well as their descendants are noted for their thrift, their industry, their loyalty and their religious devotion. They are so numerous, of such sturdy stock and such devoted, pious, frugal, unostentatious citizens, and so generally respected and recognized by the most intelligent, the most thoughtful and discriminating as well as most cultured people everywhere, and yet so frequently and slanderously misrepresented by not a few newspaper writers, by self-assumed (pulpit) critics and fiends, by magazine articles and supposed authorities as well as fiction writers; that your humble servant feels it his duty as well as a privilege, to defend them from this merciless and uncalled-for calumny, the insinuating innuendo and baseless misrepresentation of a conscientious and God-fearing people.

No subject offers a greater and more interesting field for study, especially to the historical student, nor is of greater interest to the general public than our Early Sectarians. More especially is this true of the "Garden Spot" and adjacent counties known for their Pennsylvania German customs and manners. By the Early Sectarians I mean the Amish, the Mennonites, German Baptists, et al., as well as the Seventh Day Baptists who left and were obliged to leave Switzerland, the Palatinate, Alsace Lorraine and portions of Prussia for conscience sake being practically driven from Europe by bigoted persecution and unjust prosecution and upon their arrival in America, for religious and social reasons kept aloof from any dissenting country people and their English speaking newly acquired neighbors.

They adhered to their native tongue, were but devotedly peculiar in religious ceremonies due to their pietistic leanings and became objects of suspicion. For instance the Ephratanian brethren were first believed to be papal representatives and incendiary efforts to clean out the supposed Catholics were blamed on the Indians when as a matter of fact the fires were due to the prejudice of the whites living adjacent to the Ephrata community—so that our early sects were maligned, injured personally and considerably oppressed, more especially so when after the French and Indian wars, nearly all of our Early Sectarians like the orthodox Quakers, were known as non-combatants, anti-war or non-resistants.

They were peaceful, paying their taxes and had domestic habits worthy of emulation. Of course, many of them refused to meddle with politics or affairs of state yet they were almost invariably successful in their several undertakings, industrial or agricultural, all of which tended to excite the envy and jealousy of their more intemperate and turbulent neighbors, and, as a result there were ridiculous and numerous charges of heresy and slander, when as a matter of fact, these sectarians were composed of none but God-fearing men and women. Some egotistical self-established critics, and who lay claim to being educated, continue to receive these calumnies as truth and would classify our Early Sectarians well nigh to the animal creation.

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Not for a moment would I have you believe the non-combatant deficient in courage; they may meekly submit but this not because of lack of manhood; they merely practice their religious teachings and live their creed.

Did these Early Sectarrians bring with them from the Prussian soil, the murderous weapons of warfare? No! Yet nearly every Pennsylvania-German family points out with pride the old family Bible (des gasang buch) a hymnal (an altes catechismus) an old catechism or a devotional book (Das Wares Christentum) of Lutheran production, the (Paradieses Gurtlein) Garden of Paradise and many other volumes that formed their chief treasure in numerous homes of these Pennsylvania-German Early Sectarrians.

From these volumes they got their code of ethics, their grain of comfort, in times of sorrow and trial.

Implements of peaceful art used in farm economy or domestic house but no arsenal occupied their houses and homes, after the pietistic ways which followed the thirty years war in Prussia.

The Mennonites, including thirteen families, came to Germantown in 1683. Then the Labadists to New Castle, now Delaware, in 1684 and neither of them carried weapons. The real pietists came to the banks of the Wissahickon in 1694 and the Dunkers, afterwards called German Baptists, now the Brethren, followed in 1719, whilst the Seventh Day Baptists first preached in this county in 1728. The Schwenkfelders settled in Bucks County in 1734, the Moravians in Lehigh and at Lititz in 1742, all of which forms a most romantic episode in the history and future importance of the Commonwealth of Pennsylvania and the influence they exerted for good in the early days of our development extends down even to the present day.

None of these sects were emotional in their services nor of a high pressure, dynamic (pertaining to forces not in equilibrium), hysterical, impulsive or spontaneous religious tendencies, but rather dignified, always educated to their faith. The Moravians were always an educated people, yet they in the early days buried married women, married men, single men, single women, in respective sections of their early cemeteries and their love-feasts consisting of an excellent sermon, splendid music, sincere devotion and the hospitality of the coveted streisler bun and coffee, are adhered to and quite properly so to this day.

Their schools, seminaries and love for art, music and care for the aged are most praiseworthy.

The Brethren with their close communion, their lovefeast, feet-washing and holy kiss, have colleges and publishing houses and number among them some of the intellectual giants of the present day.

The Mennonites, who were originally followers of Menno Simon, an ex-priest from Holland, had a conscientious, able, and fearless leader and they have colleges and publishing houses. Their faith spread in Europe until Wm. Penn in 1683 invited the Mennonites to Penn's woodland, Pennsylvania, and to-day we find them in nearly every state, with 18 conferences and numerous organized missions.

The Amish, an offspring of the Mennonites, a little more severe in the garb proposition, a branch of the orthodox Amish tolerating no houses of worship, whilst the church Amish have church buildings for worship. Yet their articles of faith and creed include the Triune God, baptism by pouring, self denial, bishops, elders, etc., by lot; the bread and wine as symbols; feet-washing; sisters devotional covering, I Cor. 11, 2 to 16; anointing with oil, Jas. 5:14, etc.; holy kiss, I Peter 5:14; marriage only in the Lord, I Cor. 7:39; divorce contrary to the Spirit, Matt. 19:5 to 9; non-conformity in dress, in association, in business or politics, Rom. 12:2; no oaths, secret orders, or life insurance, Matt. 5, 33 to 44, II Cor. 6:14, Jere 49:11; obstinate sinners to be expelled, I Cor. 5:13; obedience to magistrates within

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gospel limits, Rom. 13:1 to 7; churches to evangelize, Matt. 28, 19 and 20; a final judgment, eternal reward and punishment, II Cor. 5:10, Matt. 25:46; unaccountable children will be saved, Mark 10:14; no open communion, pay taxes, but indulge in no political conspiracies, nor hold public office, and bring Christ into disrepute; no revenge on any be they English, German, French or Japanese, etc., nor any human nor even brutes; the right to flee from wrong accusers and rather than build battleships, feed the hungry, give drink to the thirsty, shelter the homeless, visit the sick, care for the indigent.

They countenance no partnership with Satan, no suing in court, only when forced there by self defense, preaching ex-communication, believing in an evolution of the mind, educating the heart, all being astray sheep who must be redeemed, they practice no infant baptism, admit of figurative circumcision but tolerate no whites and blacks to intermarry, non-believer and believers not to intermarry, II Cor. 6:14, I Cor. 7:38; practice non-resistance, Matt. 5:33 to 37; Matt. 26:51 to '2; Luke 9:51 to 57; II Cor. 10:4; Rom. 12:19 to 21, and the commandment "Thou shalt not kill!"

They are opposed to salaried ministers, Isa. 55:1, Matt. 10:8, I Peter 5:2; weakening the spirituality of the church, I Cor. 9:19, etc.; commercialize high calling, II Peter 2:3; and a hindrance to preaching the truth, II Tim 4:2-4.

They advise members who marry a companion who belongs to a church not of non-resistant faith and a member of lodges to receive definite teaching and in case of transgression inform them of their error, if possible lead them to repentance and if they make no amends deal with them as II Thess. 3:6.

According to Matt. 5:40 and I Cor. 6:1 to 8 they deem it unscriptural to take aggressive part in lawsuits.

A brother being elected to the legislature and their congregation supporting his election shows the ministers to have failed and all should be dealt with according to the spirit of the gospel as in Gal. 6:1.

Since to the powers of the world are delegated the use of force and carnal weapons and forbidden to the children of God these sectarians, or a majority thereof, deem it inconsistent with the teaching of God's word for our brethren to hold office in the legislature and any one being a candidate for such office should be instructed to withdraw his candidacy.

If a brother and sister neglected to commune for a number of years they should be duly and prayerfully admonished and instructed and if they refuse should not be considered members. According to II Cor. 10:45, and our faith we should teach the evils of wars and their results. But to exemplify this doctrine guard well the tongue and do not abuse your Christian liberty by appealing to law for protection of life and property. Family reunions are frowned upon unless in a Godly way and manner conducted.

The Amish say that inasmuch as our forefathers in Europe suffered because of non-resistance principles we came to America on the promise of liberty of conscience and religious freedom and inasmuch as we to-day hold sacred the same principles and are conscientious in that matter that we cannot engage in war in any form. Our opposition to war is not founded on cowardice or disloyalty to our government but on the conviction that the gospel of Christ is a gospel of peace, I Tim. 2:1, 2. Lead a quiet, peaceful life, good and acceptable in the sight of the Savior.

1. To the ministry: that they be ensamples of the flock, that they preach, teach and exemplify, reprove, rebuke and exhort with all long-suffering and doctrine (II Tim. 4:3-4) and, where needed, to discipline in the spirit of love and meekness; that in the line of dress they wear the regulation plain coat and avoid all outward ornamentation, that they encourage the plain coat and modest apparel with no uncertain sound.

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2. To the brethren: that they submit themselves to the Word of God and to them that watch for their souls as they that must give account. The fashionable neckties, ornamental chains, studs, rings or other jewelry, not in harmony with the aforesaid scriptures, and are to be refrained, as well as all other changing follies, fashions in attire, cutting and combing the hair to the latest styles, etc.

To the sisters: that they read the above Scriptures in the fear of God. That in the line of dress they adhere to the plain cloth bonnet, fastened with strings, (not hatpins) for summer protection, and to the plain hood or bonnet for winter, that costly silks, laces, embroideries, low cut or unbecoming short dresses, short sleeves, transparent fabrics that give an immodest appearance, also jewelry in the line of wearing gold, pearls, rings, bracelets, broaches, pins, chains, wrist watches and all outward ornamentation be avoided. That our sisters should part their hair in the middle, comb it flat and put it up in a becoming way, to wear the devotional covering, which should be of proper size, so as to be kept on the head, and be readily seen answering the purpose for which it is intended and not so as to bring reproach to the cause of Christ. Lastly,

To the brotherhood in general: that we so live as to promote the spirit of unity of the body of Christ and in example and teaching uphold the Bible principles on the subject of simplicity and non-conformity, in all things being a light to the world, ever pointing to the fact that we are strangers and pilgrims here and that we seek a city whose builder and maker is God.

They practice the golden rule, and are of a quiet, unobtrusive nature, quick to sympathize, rather sunny in disposition, not boisterous in laughter, try to understand others, lend a hand and material help when possible, looking for the best in others, are loth to believe bad reports or hearsay, don't recite their own worries, in public don't preach what they think, but what they believe, and admonish the practice thereof. "Bearing all things, hoping all things, and enduring all things."

Few if any of these Early Sectarians are punished by getting to our jails, none if any are found in our almshouse and the writer never saw one of them in our insane asylum.

The lesson most impressive from this glimpse into the lives of our Early Sectarians, looking at perils and hardships endured, to the writer, means unselfish labors for posterity having built on the solid rock of sound morality and religion, acting in faith, living with hope, and practicing charity; showing by their aims, culture, purposes, ideals and achievements, the highest, noblest and most adorable types of real manhood and womanhood, leaving to us a magnificent heritage.

Will we emulate them to the utmost of our ability, by sturdiness of character, by devotion to faith, by being real Christians?

They learned in Prussia that religion ceases to be religion in proportion as it is forced. They have studied in detail that

"There is no such good soil anywhere to be found for the growth of the seeds of hypocrisy as that furnished by a state-enforced religion. He who counts himself an acceptable servant of God because of his observance of religious regulations made and enforced by the state, has not learned the first principles of the kingdom of Christ. The gospel of that kingdom is not thus proclaimed, and no such organization was ever commissioned of heaven to give it. Men are not to be made good by statute. No; but men can be made civil by law, and that is the province of civil law. The state can only deal with those things of civil character. Those things which are religious and pertain to the consciences of men, are wholly outside the jurisdiction of the state. Let this distinction be clearly drawn.

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"God requires of every man obedience and worship. Each must obey for himself; each must worship for himself. No man has authority from God to delegate those duties to another. Neither has any man authority from God to require another to obey God in the manner he thinks that other ought to obey, or to worship God in the manner he believes that other ought to worship. Liberty in these matters is the foundation of all liberty.

"Compulsion is no part of the gospel of Christ. He who can not be drawn to the service of Christ by the love of Christ and the beauty of his character, can not be driven to acceptable service through human laws and human punishments.

"The church proclaims her lack of love and divine power whenever she seeks to carry on her work by coercion and the power of the state.

"The utmost that severity can do is to make men hypocrites; it can never make them converts.

"When the church goes into politics you can expect politics to go into the church.

"Should he [the ruler] *persecute* his obedient, loyal subjects, on any religious account, this is contrary to all law and right; and his doing so renders him unworthy of their confidence, and they must consider him not a *blessing* but a *plague*."—*Adam Clarke, on Romans 13.*

GEORGE WASHINGTON ON RELIGIOUS LIBERTY

To the Quakers, in October, 1789, George Washington said:

"Government being, among other purposes, instituted to protect the persons and consciences of men from oppression, it certainly is the duty of rulers, not only to abstain from it themselves, but, according to their stations, to prevent it in others.

"The liberty enjoyed by the people of these States, of worshipping Almighty God agreeably to their consciences, is not only among the choicest of their *blessings*, but also of their *rights*."—*Sparks's "Writings of George Washington," Vol. XII, page 168.*

George Washington, replying to congratulations of the Baptists in Virginia on his election to the presidency, in May, 1789, said:

"If I could have entertained the slightest apprehension that the constitution framed in the convention, where I had the honor to preside, might possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the general government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For you doubtless remember that I have often expressed my sentiments, that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping the Deity according to the dictates of his own conscience."—*Id., Vol. XII, p. 155.*

To the New Church, Baltimore, January, 1793, George Washington said:

"We have abundant reason to rejoice, that, in this land, the light of truth and reason has triumphed over the power of bigotry and superstition, and that every person may here worship God according to the dictates of his own heart."—*Id., Vol. XII, page 204.*

These sectarians accept Thomas Jefferson when he says "Among the most inestimable of our blessings is that of liberty to worship our Creator in the way we think most agreeable to His will—a liberty deemed in other countries incompatible with good government any yet provided by our experience to be its best support."

THE EPHRATA CLOISTER

Roger Williams was banished from Massachusetts in 1635 for maintaining the doctrine of religious freedom, saying that no man could be held responsible to his fellow-man for his religious belief.

James Madison: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."

U. S. Grant: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the state and the church forever separate."

Thomas Jefferson also said: "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in his almighty power to do."

Wm. Penn, when a prisoner in the Tower of London, wrote: "To conceit that men must form their faith of things proper to Another World by the Prescriptions of mortal Men, or else they can have no right to eat, drink, sleep, walk, trade, be at liberty, or live in This, to me seems both ridiculous and dangerous."

Spurgeon, the great English preacher, has well said: "I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do true religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! leave us alone!' All forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Caesar. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the religion triumph by the power of God in men's hearts, and not by the power of fines and punishments."

No power but that of love can rightfully compel the conscience. Religion is a matter for the individual conscience.

All of these quotations are to show a side generally misunderstood.

Characters like those of our Early Sectarians gave service, sacrifices, suffering as well as sympathy, four S's that form a sacred legacy transmitted to our veneration, to be cherished, to be preserved unimpaired and gladly given to our descendants after and for ages.

CONSTITUTION OF THE COMMONWEALTH OF PENNSYLVANIA

ARTICLE I, SECTIONS 3 AND 4

RELIGIOUS FREEDOM

Section 3. All men have a natural and indefensible right to worship Almighty God according to the dictates of their own consciences, no man can of right be compelled to attend, erect or support any place of worship; or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishments or modes of worship.

RELIGION

Section 4. No person who acknowledges the being of a God and a future state of rewards and punishments shall, on account of his religious sentiments, be disqualified to hold any office or place of trust or profit under this Commonwealth.

OUR EARLY SECTARIANS

AMENDMENT

ARTICLE I.—FREEDOM OF RELIGION, OF SPEECH, OF THE PRESS, AND RIGHT OF PETITION

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

You can forge a crowbar but you can't hammer out a conscience. Christ never petitioned the government to make people good by law or ordinance.

The present hysterical age of emotional revivalism which tends to mob rule in land slides of opinion, radically and spontaneously bursting like bubbles, condemning the right, forgetting that ours is a land of liberty to worship as we believe is most agreeable to God's will and when the reform associations want law to touch our religions we earnestly cry "Hands off!" Learn a lesson of calm, considerate, conservative action, being unassuming and thereby emulate the lives of the Early Sectarians. And as Christ says: "*Search the scriptures for in them ye think ye have eternal life and they are they which testify of me,*" and as Paul says: "*Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth*"; also "For this cause God shall send them strong delusions that they should believe a lie."

When not misunderstood the lives of the Early Sectarians recognize the law of our great country in all secular matters, and the laws of God and of God alone in religious faith and practice. These are but the inalienable rights of all the members of the greatest of all nations.

May God, The Immaculate Lamb, rest and abide with us throughout eternity.

THE OLD CLOISTER AT EPHRATA, PA.

By LOUISA A. WEITZEL

'Twas October, dreamy, tender, all the land was bathed in splendor,
And our hearts did melt within us as we loitered by the way
O'er the old stone bridge we wandered and half audibly we pondered
How a million feet had passed it ere we saw the light of day.

Soon we reached a stile and climbing landed in green clover
Carpeting the field surrounding buildings men come far to see.
Here they lived, the old and sainted Brethren history has painted,
In their simple lives and labors, in their rare old piety.

As they reared the quaint, high gables naught cared they for lettered fables
But the glory of the Highest whom their daily walk adored,
Hence these temples more enduring, to the pious more alluring,
Built they than Old World cathedrals in their splendor can afford.

As we passed through narrow doorways, as we trod the firm, hard floorways,
Paced the narrow halls and entries and each bare and cell-like room
Oft we seemed to see the stately Sisters passing, prim, sedately,
Kneeling in the chapel, working at the distaff or the loom.

And we wondered if they hovered, by kind Providence empowered,
In those dim and low ceiled chambers, once so dear to them of yore,
Curious, too, to see the zealous—and, perhaps a little jealous
Of these desecrating fingers—linger o'er their work to pore.

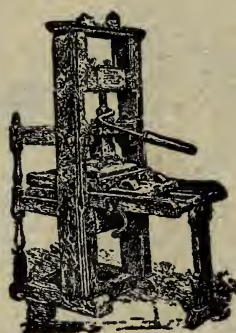
Did they revel in the beauty of kind Nature or did duty
Chain them to their tasks more closely than we heirs of later date?
Artist souls felt no repression, see we by their own confession,
In the charts and books they left us, spared as yet by time and fate.

All around is changed and changing, as each wanderer sees found ranging
'Round the weather-beaten structures, which alone unchanged remain,
And those pictured forms uncanny of the Sisters few, if any,
Scenes familiar would discover, if to life returned again.


One thing only changes never; for the human heart forever
Find we in all times and places beating to the same old tune;
And the same old joys and sorrows, yesterdays and same to-morrows
Share we with those ancient Brethren, like the changes of the moon.

Virtue, too, is found not only grown in sheltered cloisters lonely,
But it blooms wherever shineth God's free sunshine o'er the land.
Yea, we find it in all ages, in this old world's passing stages,
Cloistered halls may fall and crumble, but His kingdom still shall stand.


—From "*A Quiver of Arrows*," a book of poems by the author.





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